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MAGAZINE

ISSUE NUMBER 5

ANNUAL GUIDE ISSUE

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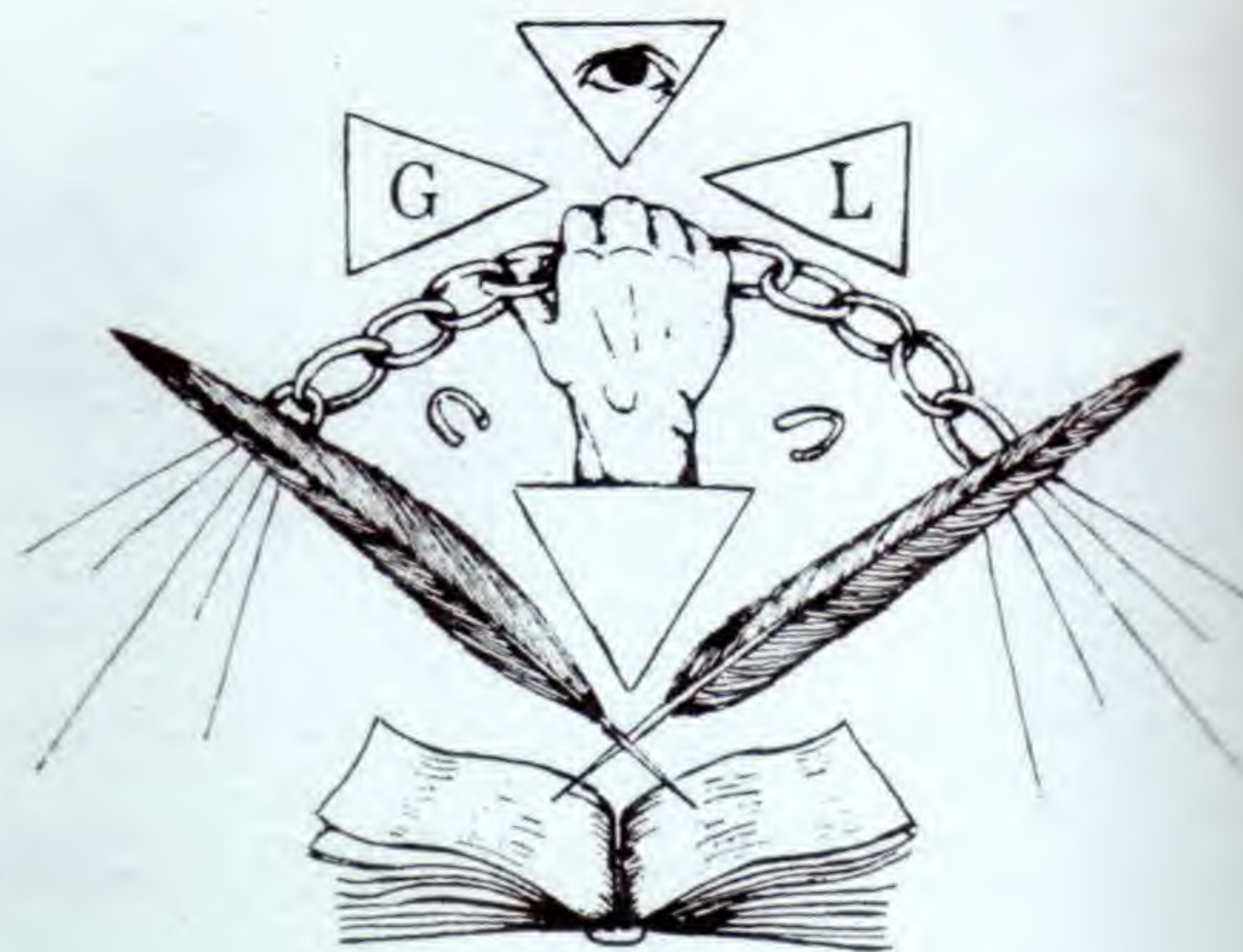
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Whew! I thought we were never going to get this issue done. You probably thought so, too. We apologize for being late, and have no excuses. There are never excuses for not keeping one's word. There were several reasons, which I am going to share with you, and hope that you can forgive us.

First, the scope of the information we wanted to present was greater than we at first thought. The project was not properly planned. Then, people we counted on became bogged down with other projects, critical projects, so our staff was more limited than usual.

Then there is cash. Some of our major distributors have failed to pay us. As a result, we could not pay for vital supplies until money became available. Questionnaires and requests for information did not get in the mail on time as a result. (You can help with this by subscribing or encouraging others to subscribe -- our long term financial picture looks good, but the short term situation is very very tight.)

When we went to buy paper, our supplier was out. Now what we use is not uncommon, but nobody had it. We had to wait.

When we went to pick up our printing plates, we were told they had already been picked up. They hadn't been, and they remained locked up during the weekend we planned to print. When we did get them, some had been made incorrectly and had to be taken back and remade.

So that's where we were when writing this. Since this is the last material to go in the magazine, I am assuming that your magazine is no more than two weeks late. If it is later, there was another catastrophe.

So I say again -- whew!

by **WILLIAM SEA**



Box 493
St. Louis
Mo., 63166

GAYLIFE MAGAZINE

ISSUE #5 ANNUAL GUIDE ISSUE On Sale 6-22-79

Our Creed

Truth is the only road to freedom. Gaylife Magazine will always be an independent voice seeking the overthrow of intolerance, hate, injustice, oppression and lies, wherever they are found. We will always call things as we see them, never avoid controversy, always oppose all forms of bigotry. Humankind can only survive when all people have full human rights, regardless of sex or sexual orientation, race, creed, color, age or national origin. Full and complete information is necessary to achieve full human rights; in these pages truth shall prevail!

Information

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K.C. Area

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PHOTO CONTEST

Gaylife simply does not receive enough photographs for publication. We know many of our readers are excellent photographers and hope that they will share some of their work with us. So, in order to encourage that sharing, anyone who submits a photograph that we publish will: 1, receive a free 12 issue subscription to the magazine, and 2, will be eligible for a \$100.00 prize for best photo, selected by a panel of our readers after the last issue this year. You may submit any number of photos you wish on a subject, however, photos identifying people must include their written permission to publish the photo.

COLUMBIA HOTLINE OPENS

The Gay People's Alliance at the University of Missouri, Columbia, opened their new 24 hour Gay Hotline on Monday, April 16th. The service is provided by trained volunteers from GPA who call back those who contact a beeper number. That number is 314-442-2502, pager number 917.

The Hotline provides information, reference, and functions as a referral center for those who are interested in counseling or other social services from professional members of the community who are supportive to the needs of Gay people.

GPA may be contacted by calling the hotline number or writing to 200 Read Hall, Columbia, Mo. 65201.

BERZON ADDRESSES CGS/GAU MEETING

Betty Berzon, national president of the Gay Academic Union was in St. Louis recently and addressed a small group at Washington University April 27th. The event was co-sponsored by the Concerned Gay Students of Washington U. and the St. Louis chapter of the GAU.

Ms Berzon, while speaking about the GAU indicated that the organization is primarily a social group which endeavors to provide interesting regular activities for members and also provide a base for making life more bearable for Gay people. Examples of the later work of GAU include national awards for outstanding Gay achievements and scholarships for worthy Gay students.

Betty's main topic for the evening was "Developing A Positive Gay Identity." She was insightful, sometimes bitter, always humorous and provided the small number present a great deal to think about. Much of her talk was based on material in her new book *Positively Gay* which will be reviewed by Byron Davidson in issue number 6. *Positively Gay* is available at many area bookstores.

Betty will return to St. Louis in September to again address the GAU. She is a dynamic speaker, well qualified to deal with Gay issues and attitudes. Watch *Gaylife* for the exact date of this meeting.

REGISTER

St. Louis city residents may register to vote, change an address or register a name change at any St. Louis Public Library. This can be done at any time the library is open, throughout the year.



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GAU HOTLINE OPENS IN ST. LOUIS

The Gay Academic Union St. Louis Gay Hotline opened May 1st at 6 p.m. The phone has not stopped ringing since, with the hotline averaging over 20 calls per shift. Hotline workers are now available Monday through Friday from 6p.m. to 9 p.m., major holidays excluded. The Hotline will not be open Memorial Day.

The phone number is 367-0084 and was selected because it was the number used by the extinct MLSC Hotline. It was felt that since that number was already listed in the St. Louis Yellow Pages, was still in the files of other local agencies, and was listed in numerous national publications, that at least initially that number would result in the least confusion for callers.

The line serves as a crisis intervention number, an information line and a resource referral service. All hotline workers and volunteers are trained in communications skills, crisis intervention theory, suicide, depression, drugs and alcoholism, gay calls, legal matters, medical matters, venereal disease, and much more.

Volunteers are needed now to expand the hours the line is open. Those interested will be screened for stability, ability and motive, then must complete a 40 hour training course. All new workers work with experienced staff before working alone. Workers who complete the course are asked to volunteer just 3 hours per week on the phones. Those wishing more details should call the Hotline and leave their name or write to GAU Hotline, Box 4916, St. Louis, Mo. 63108. Include your phone number. You will be contacted.

PRIDE

The weekend of April 20-22 was scheduled for a Gay Pride Celebration in St. Louis. However, due to extremely poor advance publicity, the affair was very poorly attended.

Friday evening a double feature showing of "Outrageous" and "Gay U.S.A." drew about 35 people, and an equal number viewed the two movies Saturday. Workshops on Saturday included "Gays And Chemical Abuse," "How Professionals Work With Gays," "Incest Is Not Best: Maintaining Relationships In The Lesbian Community," "Coming Out Professionally," "Gays In Prison," "Coming Out And Beyond," women's and men's consciousness raising groups, and a panel discussion by Parents of Gays.

A disco dance at MCC Saturday night proved to be the most popular activity with over 150 people in attendance. Sunday, the MCHR quarterly meeting and a religious service by Dignity concluded the weekend.

**GAY &
LESBIAN
PRIDE**



GAYLIFE
MAGAZINE



St. Louis Chapter
GAU, Box 4916
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MCHR SUSPENDS CONSTITUTION

The Missouri Coalition for Human Rights (MCHR) has made a major move to completely reorganize. The move was made at the spring quarterly meeting held in St. Louis April 22nd. The board of directors voted to suspend the constitution, chose a committee to draw up a new constitution prior to the September quarterly meeting, chose Jim Tuchschrade of Columbia to be interim president and gave him authority to appoint such other interim officers as necessary.

Present at this meeting were board members from Kansas City, St. Joseph, Columbia, and St. Louis. Organizations represented were The St. Joseph Committee For Human Rights, The Gay Academic Union, Dignity - St. Louis, The Gay People's Alliance of the University of Missouri, Columbia, *Gaylife Magazine*, Metropolitan Community Church - St. Louis, The Gay People's Alliance of the University of Missouri - Kansas City, and one individual member.

MCHR is a group of Gay organizations that formed for the expressed purpose of offering a unified voice for matters of Gay rights to the press and to the legislature and other state and local governmental units. The reorganization was considered necessary due to the growing feeling that nothing was being accomplished under the excessively bulky, detailed rules and structure that existed. Under the suspended constitution there was a dual chair, and officers were spread over the entire state. It was felt that a system with a single chairperson appointing all other officers in his/her own locale would

greatly expedite the conduct of business.

MCHR quarterly meetings rotate to various cities in Missouri, and the host organization usually coordinates the meeting into an entire weekend of dances, movies, workshops, and celebrations. The winter meeting was in Kansas City and the fall '78 meeting in Columbia.

MARCH ON WASHINGTON CONFERENCE IN HOUSTON

On February 23rd and 24th, 1979, members of a national conference held in Philadelphia decided to call for a National March on Washington for Lesbian and Gay Rights to be held on Sunday, October 14th, 1979.

The ultimate goal of this march is to bring "An end to all social, economic, judicial, and legal oppression of Lesbian/Gay people."

Inasmuch as the membership of the Philadelphia Conference was not as representative of the nation's Gay population as it might have been, a second national conference is to be held on July 6th, 7th, and 8th, in Houston, Texas. This conference, to be hosted by a coalition of groups in Houston, will be a "first" -- the first national meeting of regionally distributed delegates of Gay persons and supporters of Gay rights. At this Houston gathering the march is to be further planned and organized.

In Philadelphia three facilitators for eight states in the Midwest were elected to host a Midwest Regional Meeting (held on May 12th in Grand Rapids, Michigan). The purposes of this meeting were as follows: (1) "To elect up to 32 delegates from our

eight state region to attend the Houston Conference. (2) To discuss fund-raising logistics and media contacting for the March. (3) To plan midwest strategies of outreach in order to get large numbers to Washington in October. (4) To prepare positions to be taken before the Houston Conference. (5) To begin to coordinate logistics of bus rental and other transportation for October."

Two states -- Missouri and Iowa -- were not represented at the Grand Rapids meeting.

Therefore, Gay persons and Gay rights supporters of Missouri need to choose four delegates (one of whom will serve as coordinator) to the Houston Conference. Anybody who is interested in being a delegate or who wishes to submit a name for consideration should write to *Gaylife Magazine*, Box 493, St. Louis, Mo. 63166. Your letters will be forwarded to the appropriate persons. Please include in your letters a way to contact you.

GAU BACK-YARD PARTY

Hot dogs, plenty of food and plenty of beer will be the order of the night, June 3, 1979, at a meeting of the Gay Academic Union to be held at the home of one of the group's members. The host will provide the hot dogs and beer; other food will be by volunteers and of course you can bring your other booze if you wish.


The party will follow a brief business meeting. Anyone wishing to become a part of this new organization or just attend this party should contact Ken at 428-0617. If you plan to attend please call as soon as possible so proper amounts of refreshments can be arranged.

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PAGE ONE
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COMING OUT GROUP

Dignity-St. Louis has a "coming out" group that will be meeting June 13th and 27th. The group was formed to discuss problems and share experiences of coming-out with those who are in the process of discovering and accepting themselves and sharing their secrets with selected others. This is a peer-support group. For more information call Larry at (314) 773-6077.

NOTE

The column, "A View From The Closet," by A. Nolder Gay will not appear in this issue since Nolder has been severely ill. He has recovered and will be with us again in issue # 6.

WRITE US

In the center of this issue we have provided an addressed envelope for your convenience. You may use it to include your new or extended subscription, to send us a change of address, to return the Political Grafitti survey, to mail in a classified ad, or to drop us a line. Come on now -- insert your thing in our box!

SPECTRUM

Spectrum, a new slick paper magazine is now being published in the Kansas City area. Format will be 32 pages, each being 5 1/2 x 8 1/2 inches in size. The magazine will be issue each two weeks, and will cover calendar type items, along with local state and regional news.

For more information contact Spectrum, 3837 Main St., Kansas City, Mo., 64111 or call (816) 531-7582.

OOPS!

In our last issue we wrote about the opening night of Mac's Mor or Les and used the phrase "that there were almost more Lesbians than the eye could see." Mor or Les is a feminist bar and the author admits to wishful thinking when she said they all were Lesbian. She may get around, but NOT that much.

NEW CLOSING DATES

We have made minor adjustments in the schedule of future issues of *Gaylife Magazine*. Please note the new closing dates if you plan to submit items for publication.

Issue # 6: On sale July 6th; closing for space advertisements or articles, June 15th; closing for calendar items, news items, or classified ads, June 22nd.

Issue # 7: On sale August 17th; closing for space advertisements and articles, July 27th; closing for calendar items, news items, or classified ads, August 3rd.

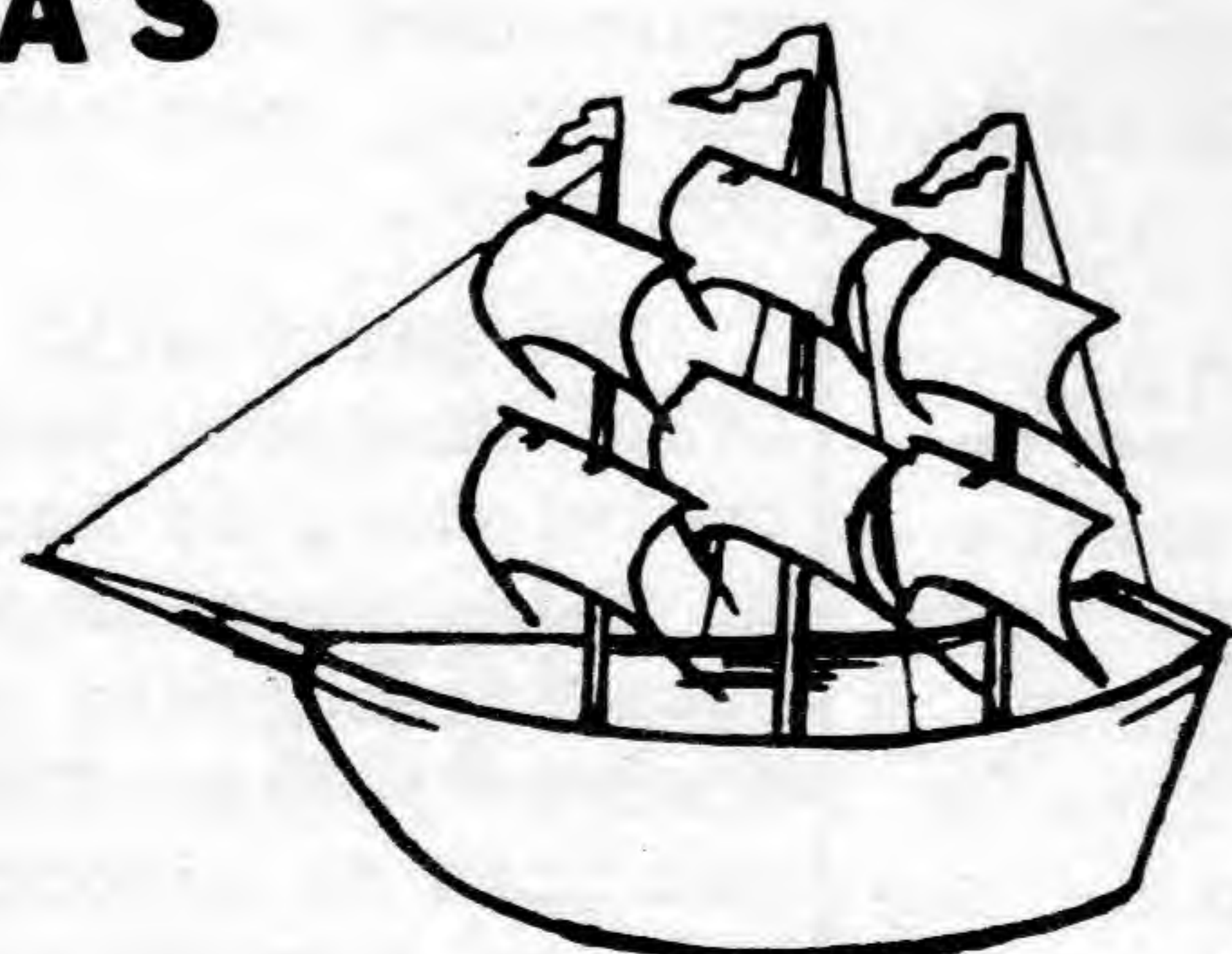
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Women Take Back the Night!

by C.L. RIVERS

This headline appeared on the "No Comment" page in a recent issue of *Ms Magazine*:
"MAJOR CRIMES DECREASE: RAPES INCREASE."

The facts are: One in three women will be raped. One third to one half of all rapes occur in the victim's home and over 50% occur in a private residence. Of the 170 sexual assaults handled by the County Sexual Assault Unit for prosecution, 69% (117) were solved, 78 warrants were issued, and thus far four jury trials have been held. It is estimated that 50-90% of all rapes are never reported. Sexual assault victims range in age from 4 months to 92 years.

Who in this land of the free (?) and home of the brave (?) has the pompous ignorance to separate rape and the violence involved from "major" crimes? The facts listed previously wrench rape from the minor to the major league. The quantity alone of rapes committed has created an epidemic of terror among women. Then the added atrocity of possible mutilation fans these flames of fear.

Rape isn't stopped by barriers of age, color, shape, size, sex, or sexual orientation. You are not safe in your own home. Often you're not safe with a companion or group of people.

Very little has been done to combat this horrid crime. Few people talk about this unpleasant subject. Maybe because the one of three women raped was their sister, mother, grandmother, friend, lover, or wife. Instead of talking, planning and taking action, people have been crawling into their closets and locking out the unpleasantness of rape. Meanwhile it rages on in the real world.

Some people are choosing to fight this major crime. They are tired of fear being the center of their lives, tired of arranging their lives around this fear, tired of sometimes failing to keep themselves safe, and tired of retreating.

The "Women Take Back The Night" Coalition is organizing a demonstration march called "Women Take Back The Night" for Saturday, June 9, 8:30 p.m. at Steinberg Rink, Forest Park.

The goals for the march are to involve large numbers of women of all races, classes, and ages from all over the metropolitan area, to bring the facts of rape and rape preven-

tion to the public, to increase support and services for rape victims in the St. Louis area, to change attitudes and practices of law enforcement officials, the media, and individuals in regard to their treatment of rape and rape victims, and to identify and meet the need for self-defense education and strategies for women.

They have the support of many concerned organizations and people in this area. The Task Force On Men's Involvement will be there to provide childcare and other important services.

Together, with our determination and strength, we will take back the night.





by WILLIAM SEA

EDITORIAL

COAL

it's the pits

In the last few months you may have noticed headlines in St. Louis' major newspapers, interviews on T.V. and printed literature distributed around town proclaiming that, at long last, St. Louis now has a ministry for "homosexuals." It seems that our major media has not noticed, for the last five years, news releases, letters, phone calls and personal visits from the pastor and others of Metropolitan Community Church, Dignity, Integrity, Lutherans Concerned, and Affirmation. Even though this article is not about the news media, they do play an important role with respect to our subject, and we'll say more about them a little later.

The major subject of this article is an organization now functioning in St. Louis, called C.O.A.L., and a number of similar organizations around the country, that operate so-called "ministries" for Gay people and "ex-gays". C.O.A.L. is an acronym standing for Come Out and Live.

Before going further, however, I would like to comment on that name. Gay people, when speaking of "coming out" mean the long process of accepting (or at least recognizing) one's same-gender orientation; developing methods of coping with it; discovering, despite what society says about homosexuality and hence homosexuals, that one is a worthy individual; and gradually learning to gain freedom and joy by allowing selected others to share important aspects of one's life. To Gay people coming out is a vital, healthy and liberating thing (although frequently it

is also very difficult, involves much soul-searching, can be quite painful at times, and, because of fear, is often done quite slowly). To certain self-proclaimed, practicing "Christians," coming-out means giving up "sin" (homosexuality) and is a process of self-denial, suppression and guilt.

The people who named C.O.A.L. are very intelligent, cunning people who are extremely well-versed in the language and special meanings Gay people use. They chose this name because of the confusion it would cause, especially to those who are not very far along in the process of self-creation and who are therefore rather susceptible to these people's devious arguments. The name C.O.A.L., simply stated, is part of an elaborate con game, one little (but important) step in these people's efforts to gain the confidence of those on whom the great fraud is being worked.

Now those are strong words, but I regret that they cannot convey the vast importance of this issue. C.O.A.L. is a cruel hoax that can do irreversable, severe damage to some people. Groups like C.O.A.L. have already caused some to commit suicide (more on this later). We cannot allow their perverted view of Christianity to destroy human beings here. We must reveal their motives, expose their methods and destroy their lies -- before they destroy us.

C.O.A.L. proclaims a simple but profound message: Anyone who wishes not to be a homosexual needs merely to accept "Christ" as their personal savior, and lo, a miracle;

one's faith converts one to being an "ex-gay". This is accomplished by attendance of weekly meetings, prayer, listening to "witnesses", seeing movies, personal counseling, etc. The meetings are held at the New Life Evangelical Center at 14th and Locust in St. Louis each Monday evening.

We attended one of the C.O.A.L. meetings recently and were very impressed with what we found. There were about 14 people present when we walked into the room, bringing the total to 18. After a prayer, and a few hymns, "witnesses" began getting up and "testifying" to their deliverance. Seven or eight people told their stories -- only one was an "ex-gay". The others were recruited from "staff" at New Life. Their tales seemed well-rehearsed and sufficiently sad, but had absolutely nothing whatever to do with the promised miracles. There was a Bible lesson and then some more hymns. The whole production was emceed by Perry Desmond, C.O.A.L.'s creator.

What we witnessed was a very well-planned and directed, smooth, carefully structured ritual, a moving religious theatrical production, patterned on those developed over the years by dynamic preachers who know how to guarantee a crowd. This particular type of ceremony seems to have been tailored to the heavy fundamentalist influence of mid-western religion and used to make those with this kind of background comfortable with both the message and those presenting it. It is, however, pure and simple show business.

Not long after we attended a C.O.A.L. meeting one of the local television stations decided to do a feature item about the group and some of the people in it. The evening that they arrived with their cameras, we had an interested party in the audience who had arrived early enough to witness some of C.O.A.L.'s preparation for the camera. First, the "congregation" was packed with shills. (*Webster's New Universal Dictionary*: Shill, n. - The confederate of a gambler, barker, or peddler, as at a carnival, who pretends to buy something, make a bet, etc., in order to lure onlookers into participation.) New Life is a mission that provides "no-strings attached" shelter, food, etc. to those in need, usually "street people" (those who sleep in abandoned cars, doorways, etc.). On this particular evening one of the strings not attached was an "invitation" to attend

the C.O.A.L. meeting prior to being fed. Of course, the room was also full of "staff" who gave their "testimony". Several people were interviewed on camera, but, as you might expect, those chosen were hand-picked, in advance, by Perry Desmond.

The point I am making is that if this were a legitimate religion with an authentic message they would not have to resort to trickery and downright fraud to recruit converts. They would not have to force the hungry to attend in order to get a meal. In fact, the only legitimacy this group has is that provided by the media -- which has abdicated all claim to responsibility and credibility by ignoring good journalistic practice and reporting only those surface facts made available to it by C.O.A.L. The media has investigated neither who these people are nor why they are "playing church."

Somehow our society has become afraid of looking truthfully at those who claim to be proclaiming God's Word. We seem to fear being struck down by God if we so much as hint that those bringing His message may not be what they claim, or that the message may not in fact be His. Bullshit! We have eyes and ears and a mind and intelligence and, if we are religious, it is our duty to at least try, using what intelligence we have, to separate the truth from the fiction. Those claiming to be God's messengers are not automatically so.

(DEUT. 18:20) *"What a prophet proclaims in the name of the Lord, which is not fulfilled and does not happen, that is a message to which the Lord did not give utterance; the prophet has spoken it presumptuously; have no fear of him (her)."*

The media, however, being afraid of offending or of libel suit, simply holds back, reports what it supposes to be what the community wants to read and ignores all else. By doing so it lends whatever credibility it may have to the groups it "reports" on, thereby making it quite easy for those involved in con-games to expand and perpetuate their con.

Now a logical objection to what I have been saying about this pseudo-Christianity is that other groups have formed, proclaiming

God's Word, and they too should be scrutinized for legitimacy. How do we determine whether their message and work is authentic? Of course there are those who will reject all religious messages as not conforming to reality, and frankly, they are more or less unaffected by everything this article is saying. But for those who do accept Christianity, there must be some criterion for deciding whose message is legitimate and whose is not.

Metropolitan Community Church, for example, has a widespread ministry to Gay people. Some have also accused MCC of playing church. What about Dignity, Integrity et al? How do we know that these are not just self-serving frauds preying on the emotional needs of all those within reach? The answer is both simple and difficult. We must look closely at the message offered and the people offering it. We must question, deeply, everything in which we are asked to have faith. Those things worthy of our faith will remain -- even if we cannot "prove" what we believe. What does that mean with respect to the examples I have given?

Look at how the message is presented. MCC, for example, offers worship service to those who wish it but makes no effort to "pack" the audience with shills to make it appear more successful than it is. MCC makes no effort to trick people into attending. MCC's ministers must meet a grueling set of criteria for acceptance; most have been intimately involved with religion all their lives, have graduated from recognized seminaries, and have been ministers in other, mainline, churches before moving to MCC. Miracles are not guaranteed automatically. No one is forced to attend. Groups like Dignity work within major, traditional, established churches to bring about change based on documentable theology.

And then there is C.O.A.L. Perry Desmond simply appeared one day, self-proclaimed minister to homosexuals, offering miracles. Where did he come from? Why? Who pays his way? Why? What is his background, his motives?

Skip to that third question for just a bit. Who, indeed, pays his way? I haven't been able to find out, even though Perry always seems to be dressed in \$300.00 suits. When I asked how the program was financed, since no collections are asked and collection devices are not apparent, I was told that "God provides." I asked through whom He worked, who were His earthly agents, how did

they specifically accrue what was necessary? I was told "Praise the Lord, Amen." End of subject. Amen.

I requested literature about who were on the Board of Directors, who were the "staff" who made decisions, etc. I was told to help myself to any literature I wanted, but nothing was available that even remotely answered those questions. When I pressed for this information again, I was met with blank stares and, "Do you want a cup of coffee?" If you go to MCC you will be told who is on the Board of Directors, can even attend their meetings and input your own thoughts, ideas etc., and that, at a place where society supposes "they have something to hide." What is it that New Life and C.O.A.L. have to hide??? Where does the money come from? Who is paying to convert us "queers?"

And just who is this Perry Desmond? I really think he doesn't know. All of the quotes that follow in this article are from his book *Perry -- A Transformed Transsexual*, 1978, by Metamorphosis Books, Ironton, Mo. In this book he recounts his life from its earliest, painful moments up to the time he was "saved." One of the high points in his early life was when he worked for a department store as Buster Brown in a shoe advertising campaign. "Aunt Edna made the costume... Looking in the mirror, I felt an almost overpowering sense of freedom. At last -- I was someone else!" In grade school he played softball on the girls' team and was called queer by the boys in the school. Speaking about his parents' relationship, he says "...I began to build a fantasy world all my own. It was quiet and pleasant in 'my' world."

While reading his book the overpowering feeling of what he is communicating differs somewhat from his words. He states, frequently, that he always thought he should be a woman. When I read the book, however, he did not seem to me to be a true transsexual, but rather seemed to be driven to be anything but what he actually was. "I felt very confident behind my disguise. I felt that this was the 'real' me." All of his pleasant moments were when he was on stage, playing a part, any part other than Perry Desmond.

But his disgust for himself is rooted deeper than just not wanting to be Perry Desmond -- he didn't want to be "queer" and he tried desperately not to be. He pretended to be a woman not because his body called for it but because he wanted to be with men, society wouldn't accept that and his power-

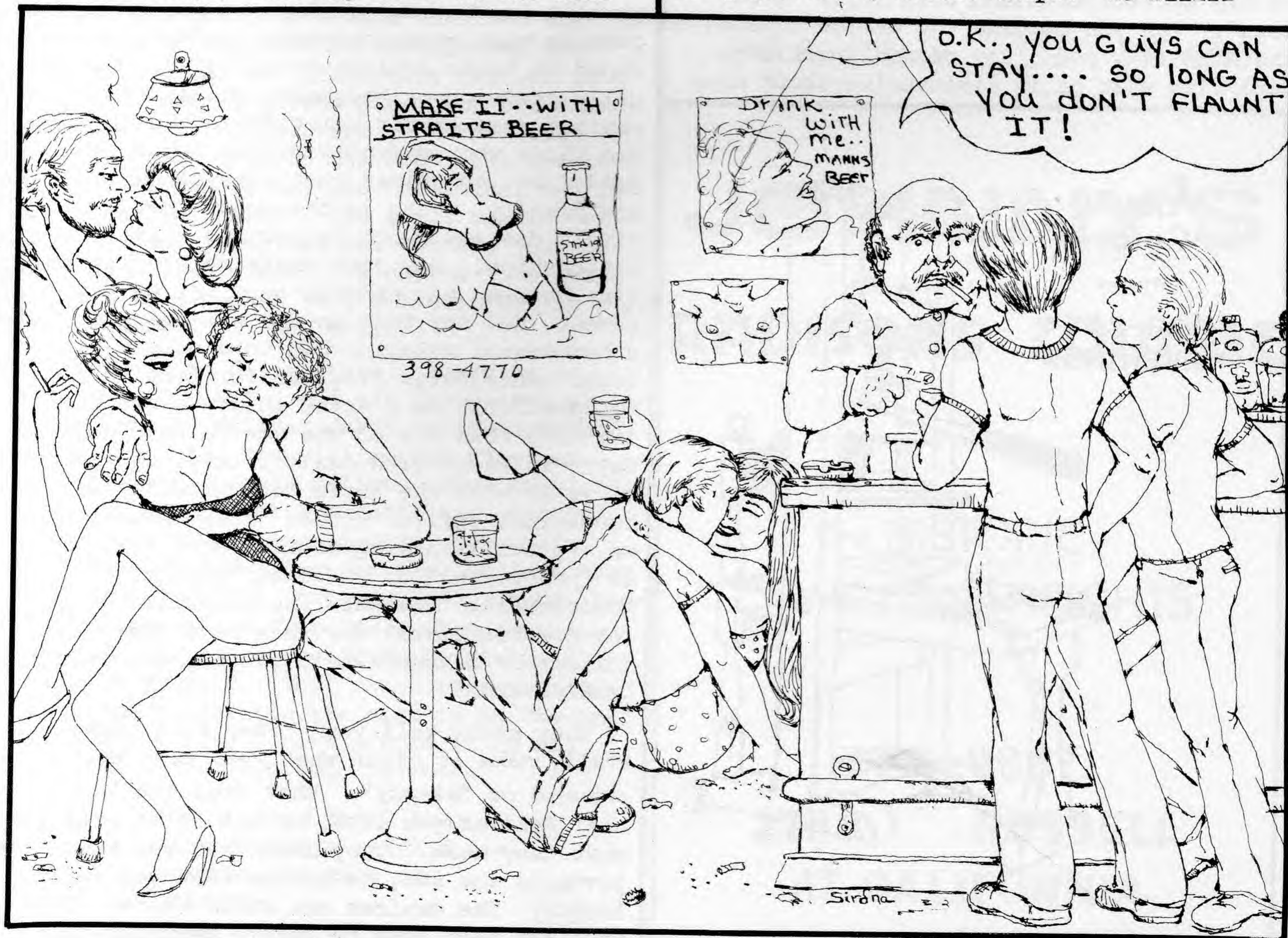
ful ego cried out for acceptance. "There he was, our star (high school) basketball player, sprawled out on my bed...'Come on, Perry' he coaxed. I had an inner conflict. 'I'm queer,' I thought...'No, I'm not really queer. I'm just a woman -- trapped in a man's body."

In one of the tracts offered by C.O.A.L. Perry states that he "became a homosexual" in New Orleans, but, according to his book he did not arrive in that city until some time after college. This particular tract is worded carefully, in such a way as to make its readers believe that homosexuality is something that one chooses, something that starts suddenly and therefore is something that can be ended just as quickly and easily. The tract, both in theory and in practice, as well as the details of Perry's own homosexuality, is a bold-faced lie!

In grade school he took to cruising one large, handsome policeman. "He was so big and masculine...He was strong and...beautiful. I didn't want him to catch me looking at him too much, so I started sneaking around some buildings, standing there in the shad-

ows, watching him...Then I would go to the corner, stop, and pretend to tie my shoe, so I could look at him close, out of the corner of my eye. Sometimes I'd walk around the block four or five times just to get another look at him." This was while Perry was still small enough for the cop to say "Hey, what's the rush, little fellow?" and buy him an ice cream. When the cop put his arm around Perry "Shivers ran down my spine...the thought of him filled my mind."

Perry Desmond was a homosexual and could not accept that. "I guess I am queer,...I wish I were a woman. It would be so much simpler." He didn't want to be a woman, what he wanted was not to be 'queer'. He wanted the easy way out. So he broke. He ran. He tried to hide from himself by becoming a female impersonator. By moving. By playing roles. He wanted attention and popularity. One segment of his book is titled "Popular At Last." "As a seventeen-year-old 'queen,' I became extremely popular in the Gay community of Baton Rouge." (Note, this was before New Orleans.) He traveled the country. He opened bars, occult shops. He billed



himself as "The South's Most Beautiful Boy". Running -- trying to get away from himself. In jail. He started taking hormone shots, stopped, started again and finally had an operation to transform himself into a woman. But no matter how you mutilate the body, Perry Desmond never was a "woman trapped in a man's body" so the operation was not that of a true transsexual but rather of a homosexual wanting desperately not to be 'queer'.

After dozens of roles, after countless acts, through change after change Perry Desmond is now hiding from himself as a "minister to Gays". This eunuch is no more fit to minister to Gay people than a paranoid schizophrenic is fit to treat the psychotic. And any media failure to consider this man's past would be and has been blatant prejudice on the part of the media. You can be damn sure that if Perry Desmond moved to St. Louis to take a job as director of a juvenile boys' facility, the media would be there with searchlights pointing out how a man with his background was totally unfit for the job.

The media has taken the same man, listened to his surface crap and used it as "good news". Can you imagine the damage created in the mind of a young Gay person, unable to cope with what he is discovering about him-

self, when faced with the lie that he doesn't have to be "queer" if he doesn't want to be! Or the tension, and destructive feelings in a family when they grasp the false hope that "Pat can change"!

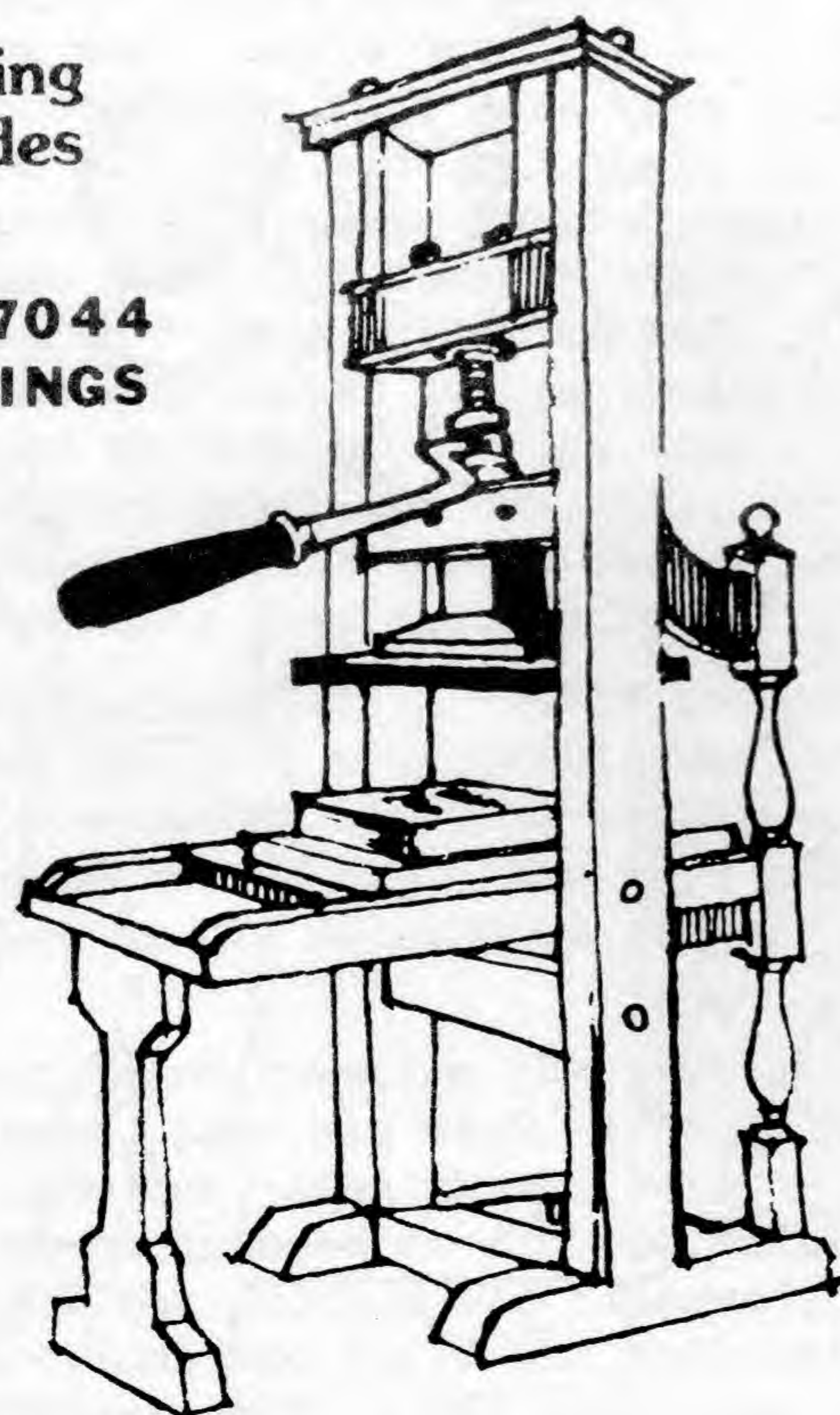
Perry Desmond ignores, as does the media, the simple fact that one's gender-orientation is set very early in life (prior to five) and that there still is not a single (despite Masters' and Johnson's work) confirmed case of an "ex-gay". But to say that we have to define "Gay" and "ex-gay".

A Gay person is one who is oriented to same-gender relationships for various aspects of their lives, including but by no means limited to, affection and sex. A Gay person does not have to have same-gender sex in order to be Gay. One needs only to desire such relationships, fantasize about them, and/or be *naturally* aroused by those of the same gender. From this point it gets complicated. Most people are neither 100% Gay nor 100% non-gay. Some people only desire sexual relations with those of the same gender; some generally desire that but occasionally desire the opposite gender as well; some usually desire same-gender sex but also, frequently want opposite-gender; others are divided in their desires about 50/50; some usually crave opposite-gender while frequently wanting same-gender relations; then there are those who generally desire opposite-gender but sometimes want same-gender sex; and finally, there is the group that exclusively desires opposite-gender sexual relationships. Now just where do we draw the line between Gay and non-gay? If we are purest, and say that anyone who has ever had a homosexual relationship to a climax, at least among males (figures for females are not available as I write this) we are calling more than 60% of the men in this country Gay. If we go with desires only, who knows. If we go with the three categories in which homosexual desires exceed heterosexual, then we are still talking about 37% of the men as "practicing" or at least "practiced" homosexuals. Now when the religious people (or psychiatrists) say they have changed (or cured) a homosexual, exactly who are they talking about?

They never tell you. They also never really make it clear what they mean by changed or "ex-gay". What does the "miracle" deliver you from, or to? I'll tell you what they mean. They mean that you have given up the sex, no matter what you feel inside. The desires are still there. You have not been made to desire anything dif-

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EVENINGS



ferent than before, to have any different feelings, to be relieved of the pain of knowing what you want but not being able to get it because it is wrong. Indeed, you are told that you are completely in control and responsible for what you desire and have added guilt to face. This is deliverance? This is the miracle you were promised?

Dr. Ralph Blair, writing in the magazine *In Unity* related an interview with an "ex-gay" religious leader, who had recorded a testimony to be used in such programs as C.O.A.L. in which he claimed the conversion was complete: "Nevertheless, in a conversation with him, ...he acknowledged continued sexual attraction for men...'Do you mean to say I wouldn't be tempted after being a homosexual for all those years?! Of course I see attractive men, but I don't give in to it!' Later he admitted that he and all other "ex-gays" he knew were still sexually attracted to members of the same sex, but that this fact is often kept out of public testimony because churches 'force' them to conform to certain expectations about miracles."

Kent Philpott, in a book entitled *The Third Sex* is supposed to have proved that homosexuals can be spiritually changed into "ex-gays" and heterosexuals. But Dr. Blair reveals that Philpott has confirmed that of the six cases used in the book, two now believe they can be Gay and Christian, one is no longer in contact, two girls remain "ex-gay" and one young man was quoted, just before he killed himself as saying "I'm going to hell in a bucket so I'd better get it over with before I sin any more."

There is no deliverance! There is no miracle! C.O.A.L., and all fraudulent ministries like it deliver guilt, self-doubt and self-hate. The miracle is that they can actually make people believe, when they still feel the same, that a miracle has occurred. Those poor people are lied to, get their hopes up and then, because they believe they have failed Christ, are crushed. Jesus, however, promised in *John 14:14* that anything asked in His name, according to His will, would be granted. That raises very serious questions concerning the need to be "ex-gay". Certainly millions have prayed it in His name and it has not been granted.

Yes, C.O.A.L. is a cruel hoax — and the people who perpetrate fraud are not God's messengers, they are emotional cripples.



DAILY PLANET NEWS
243 N. EUCLID (314) 367-1333

JOHNNY'S RADISONS LOUNGE

IN HISTORIC
COMPTON HEIGHTS

773~9887
2758 RUSSELL
AT CALIFORNIA

MCC NEWS

CAN MCC KEEP BUILDING

On June 3rd, after the 11 a.m. Sunday service, members of the Metropolitan Community Church will meet in a special "rap" session to discuss:

"Can MCC of Greater St. Louis keep the present church building at 5108 Waterman Boulevard and maintain its upkeep to a satisfactory degree, or should it be sold and smaller quarters sought?"

The following week, June 10th, members of the congregation will again meet after the 11 a.m. service for the purpose of taking official action on the above issue.

MCC has been operating for over a year with more money going out than coming in. At this point, all savings have been exhausted and the church is faced with either raising more money on a regular basis or cutting expenses by eliminating or drastically reducing some of its programs.

The major expense, however, is the building. Not only are the utilities and ordinary maintenance of such a large, aging building quite costly, the building is in need of major repairs before winter. Tuck-pointing certain areas of brickwork is necessary to keep them from collapse. The roof needs extensive repair -- the alternative is to let weather in to the building. That will do major internal damage.

It is estimated that, to keep the building and make only the barest, essential repairs, as well as not reduce community outreach programs, an absolute minimum of \$15,000 is needed over the next six



months. The building itself, in emergency repairs, would use over 2/3 of that amount. Other vital (but not emergency) repairs to the building include rewiring and a new boiler system. Over \$35,000 is needed for essential (not cosmetic) renovation work.

The MCC building currently is used for all church business and worship, but is also made available to the Gay community as a whole at little or no cost. Outside, non-religious groups account for a large portion of the building's use. This valuable community resource will be lost if MCC is forced to move to smaller quarters.

(EDITOR'S NOTE - See editorial on page .)

REVIVAL

The Reverend Alice Jones from M.C.C.-Des Moines, Iowa, will be preaching, revival services at the St. Louis Church June 22, 23 and 24. Further information is available from the Church, 361-7284.

HAYRIDE SCHEDULED

Metropolitan Community Church (MCC) of Greater St. Louis is sponsoring a hayride on Saturday, June 2nd at 8:00 p.m. at Valley Mount Ranch (Valley Park--Use the Fenton Exit off I-44). The tickets are \$3.00 per person and may be purchased at MCC (5108 Waterman Ave., 361-7284). A group of people who are going will meet at MCC at 7:00 p.m., and leave for the ranch from there.

Persons planning to attend should bring their own picnic supper.

This hayride was originally scheduled for May 5th, but it had to be canceled at the last minute because of mud. Tickets bought for this hayride are good for the hayride on June 2nd.

4 PM SERVICE

MCC-St. Louis, starting June 3rd, will begin a new Sunday evening service. It will be held each Sunday at 4 p.m.

BENEFIT

Martin's Bar at 20th and Eugenia will be the scene of a gala Benefit Review, the proceeds of which will go to M.C.C.-St. Louis. The show will feature Sex, Inc., plus several talented performers from M.C.C. The time and date is June 25th, at 9:00PM. Door Prizes will be awarded periodically through the evening. For more information call M.C.C. at 361-7284.

KANSAS CITY CHOIR IN ST. LOUIS

On Sunday, May 13th, at its regular worship service, Metropolitan Community Church (MCC) of Greater St. Louis was favored by the presence and performance of the MCC Choir from Kansas City.

The members of the Kansas City Choir (27 in number) arrived in St. Louis the previous afternoon, and overnight lodgings for them were provided by some of the members of MCC--St. Louis.

According to those in attendance the visiting choir made quite a difference. The Singspiration was truly "sing-spired." In fact, all of the hymns were sung with greater enthusiasm and spirit.

Later on in the service, in place of a sermon, the Kansas City Choir treated the congregation to a sequence of hymns spanning the life, death, and resurrection of Christ, with short periods of powerful narration between the songs.

One who was present said, "The concert was truly unforgettable. I do not cry easily, but I discovered midway through the performance that my eyes were watery from the sheer beauty of the moment and I was shivering from the thrill of it all."

Maybe others felt similarly inspired, because when the choir members had finished singing, all of the people in the congregation stood up and applauded so loudly for such a long time that the Kansas City Choir members stood up and applauded back at them. Good feeling radiated from everyone.

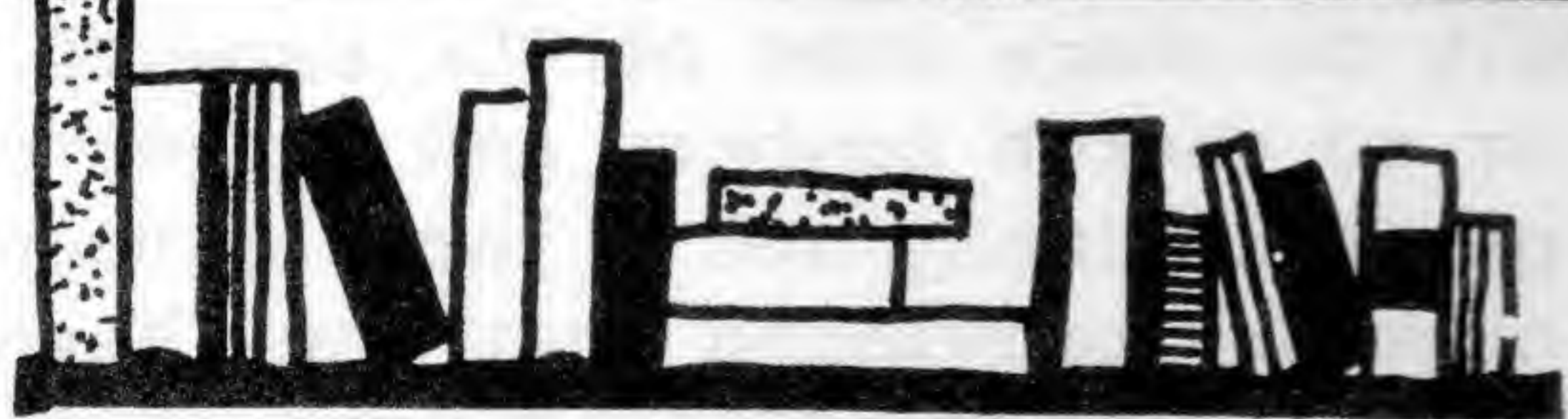
During Communion, the choir members, acting on an impulse, stood at the rear of the church and sang softly -- an innovation which seemed to be well received by the congregation. According to one man, "It (the singing) gave Communion new meaning for me today."

At one point the director of the choir from Kansas City presented two members of the St. Louis congregation (recent flood victims) with a check. The money had been raised by having a bake sale in Kansas City. It was heartening to witness such an example of cooperation between churches.

After the worship service, the people in the visiting choir were presented with a beautiful cross-shaped cake decorated with pink-frosting flowers. An hour of socializing followed.



BOOKSHELF



102 Euclid hrs. 9:00 to 9:00 Mon-Sat
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1116 Olive hrs. 8:30 to 5:30 Mon-Fri

We feature a wide selection of gay fiction and non-fiction in paperback and hardback.



MCC DECISION

by WILLIAM SEA
EDITORIAL

Elsewhere in this issue you will find an article entitled "MCC Faces Tough Decision." It concerns the Metropolitan Community Church's facing the realization that its income does not meet its needs for neither the outreach programs it wishes to offer the community, nor the maintenance of its building. Members of MCC now must decide whether or not to sell the building. The reality of the situation is that the decision will be made on the basis of their ability to raise the necessary cash. Money makes the decision -- not whether the programs and activities are worthwhile.

Does this affect you? Think about that for just a little bit. We think the answer is a resounding YES, regardless of whether you worship at MCC or not.

The fact is, you do not have to be religious, you do not have to consider yourself a Christian, you do not have to agree with any of the religious teachings of MCC to take advantage of the resources they provide to the entire Gay community.

As an example, the Gay Academic Union recently opened the Gay Hotline, a crisis intervention - community resource referral - information telephone service. GAU is a new group. MCC was asked by this group for help. MCC provided meeting rooms at no cost for the group to get organized and now rents that group a room at very low cost to house the hotline. Hundreds of people per month who never even heard of MCC will benefit from their generosity to the community.

They do not limit their generosity. Many other groups and individuals utilize their facilities, usually without paying, for their own causes. Gay Alcoholics Anonymous has several groups that meet there regularly. Alcoholism is epidemic in the Gay community. You might need this service yourself some day.

Dignity, Integrity, Affirmation, and
Lutherans Concerned all know the building is
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available to them when it is needed -- regardless of whether this resource is utilized now, it is there and gives these groups added ability to plan major events and grow -- completely independently of MCC.

Concerned Gay Students recently held a major dance in the MCC auditorium. It was a huge success. Parents of Gays uses MCC meeting rooms. So do the Men's Rap Group and the Women's Rap Group and Gay Overeaters Anonymous. *Gaylife Magazine* is sold in their bookstore. M.L.S.C. was given emergency space when kicked out of their facilities. Office space is given for and the church secretary even schedules free peer counseling for those who need it. The church sponsored coffeehouse on Friday nights is a convenient gathering place for people who then form into small groups or couples and head out to the bars, movies, dinner or whatever.

What we are saying is that the MCC building is a very valuable community resource that is available through the generosity of the church whose members foot the bills, to every single Gay person and organization in this region. But, if it is to continue, the community as a whole needs to do something immediately to share some of the expense. The 150 or so church members and supporters who now pay are simply not a large enough base to continue providing what they have been to the thousands of people who utilize MCC facilities and services.

MCC is about to launch a major fund raising campaign. The success of this campaign will determine if the building can be retained. This is an extremely valuable community resource and every Gay person will be worse off if it is lost. We don't have to lose it -- all we have to do is work together. Details of the campaign will be published in our next issue. In the meantime, call or write MCC to see just what you can do to help. Their number is 361-7284, their address is 5108 Waterman, St. Louis, Mo., 63108.



Miss Gay Missouri Pageant

by
LISA
WAGAMAN

Near the hustle and bustle of I-70 and Lindbergh stands the Executive International Inn. People traveling by or flying overhead on their way to or from nearby Lambert Airport were unaware of the intense excitement being generated here, the 6th Annual Miss Gay Missouri Pageant. Sunday, April 29th the reign of Miss Bobbi Holliday came to an end. She went out in grand style, showing again why she was chosen Miss Gay Missouri 1978. She performed two intricately choreographed songs, assisted by two young men. Six judges, including a writer for the Post-Dispatch decided on the merits of the six contestants.

Other entertainers from the metro area included: Miss Gay America 1973, Lady Baronessa, Miss Clara Sheridan and Miss Donna Drag, who is also Miss Gay Midwest. Lady Baronessa is involved in encouraging other states to join the Miss Gay America Pageant, with 37 now participating. Miss Candy, also a former Miss Gay Missouri, currently with the River Queens, performed an old favorite, the "Salvation Army Song." She was still urging us to "throw a nickel in the drum and save another drunken bum." Genevieve Ryder, Miss Calumet City 1978, was also terrific.

The contestants for Miss Gay Missouri 1979 were: Miss Venus Ross, Miss Polly Pudenda (representing the Central West End), Miss Tamara Lee (Miss Gay Calumet City), Miss Martinique, Miss Christi Cole (Miss Faces 1979) and Miss Toni Taylor of the River Queens. In addition to performing, they were judged on their evening gowns, which they had to describe in their words. Needless to say, the gowns were beautiful.

And now, the envelope please! Voted by the contestants themselves, "Miss Congeniality" went to Miss Christi Cole. The second-runner-up is Miss Martinique. The first-runner-up is Miss Toni Taylor. And now the final grand moment is here (drum roll please). Miss Gay Missouri, 1979 is (this suspense gets you, doesn't it?), Miss Christi Cole!

After she had a chance to let it all sink in and rest for 2 minutes, I had a chance to ask her a few questions. She has been doing female impersonation for two years now. Other than winning the Miss Faces 1979 contest, she hasn't won any other titles. She was still surprised at winning two awards tonight. She has entered the Miss Gay America Contest twice.

MARTIN'S

BAR

VIP ROOM

GATEWAY SALOON

STADIUM

BATHS

201 S. 20th

ST. LOUIS



GAYLIFE

GUIDE TO MISSOURI

AND NEARBY PLACES

This guide is designed to give you as much information as possible about businesses and agencies that cater to Gay People or at least provide specific services we need. To gather the information we sent questionnaires to everyone we had even vaguely heard of. Those that were returned to us, unopened, marked no such address, business or some such were completely excluded from this guide. Some of these may have moved or changed their names, but we had no way to know that.

Those questionnaires that were completed and returned to us are considered confirmed and are indicated by (C) following the name in the entry heading. Also in this batch are groups that did not return questionnaires but of which our staff has personal knowledge. All confirmed entries contain all the information we have on hand concerning the group, and, when our staff had personal knowledge, we also included some review notes. Information preceded by (GL) indicates the Gaylife staff furnished the review or information. All other information was provided by the groups themselves.

Entries grouped together at the end of each section are unconfirmed. We received no information from or about the group from any source, yet, there is some reason for us to believe they exist now or at least existed at one time. We have listed everything we know or had heard about the group, but expect many of these entries to be inaccurate.

We know that there are probably omissions and mistakes in the directory. Please help us update the information by letting us know of any group we should have listed but did not, any group that has moved or ceased to exist or any errors in listings. Corrections, additions and deletions will appear in regular issues of Gaylife and, next year when we do this again we can have a better guide.

Please also let us know what types of information you think we should have printed but didn't. What things would have been helpful to you that are not here? Write us. Let us know. We don't have a crystal ball and it is very likely that our knowledge and experiences are different than yours. We want to do this in a way that will be most helpful.

You will notice, that unlike most guides we have not listed cruising areas. Since they change so frequently, since we could not contact those who would know about them and since the law shifts its focus from time to time, without us being able to identify places where you might have legal trouble, we have omitted them completely. We suggest that when in one of the areas in which there are Gay establishments, you contact people at the hotlines or in the bars, baths, etc., about local cruising areas, customs and habits.

GAYLIFE GUIDE TO MISSOURI

COLUMBIA

COLUMBIA GAY HOTLINE (C)
(314) 443-2502, Pager # 917

GAY PEOPLE'S ALLIANCE (C)
200 Read Hall
University of Missouri
Columbia, Mo. 65201

The new Gay Hotline in Columbia is operated 24 hours a day by volunteers from the University of Missouri Gay People's Alliance. This group has regular meetings, rap groups, self-help groups and is also involved in political and student activities. This is the group that won the U.S. Supreme Court decision that requires University recognition and student union funds. Members of this group are both Gay and non-Gay and come from both the campus and the city of Columbia.

JEFFERSON CITY

(UNCONFIRMED) Governor Hotel Bar, 200 Madison, Jefferson City, Mo.,
mixed Gay and non-Gay.

JOPLIN

METROPOLITAN COMMUNITY CHURCH (C)
207 W. 4th, Suite 324
Joplin, Mo. 64801

The Metropolitan Community Church of Joplin, Mo. is concerned with the spiritual development of the Gay and non-gay communities. They offer counselling and rap groups to Gay/non-gay men and women. Thursday nights at 7:30 there is a Bible Study Group. The rap group meets Saturday at 8 p.m. Services are Sunday at 2 p.m.

(UNCONFIRMED) Billy's Cocktail Lounge, 420 Joplin St., Joplin, Mo.; Club La Vie, 722 Main St., Joplin, Mo., disco dancing; Helton's, Joplin St. (600 block), Joplin, Mo., After hours restaurant, mixed Gay and non-Gay; Pride Community Center, 207 W. 4th St., Joplin, Mo., (410) 781-9494, Mon.-Sat. 7pm to midnight, Sun. 2:30pm to 11pm, counseling, VD and legal referrals, library.

KANSAS CITY

BAGDAD LOUNGE (C)
3712 Broadway
Kansas City, Mo. 64111
(816) 756-1866

The Bagdad Lounge disco/bar features male dancers to entertain the mixed crowds. This is one of the nicer bars in town, a place you can dance your heart out. They're open Monday through Friday from 4pm to 1:30 am, and Saturday from 1pm to 1:30am.

PLEASE SEND ANY ADDITIONS OR CORRECTIONS TO GAYLIFE
MAGAZINE - WE NEED YOUR HELP TO BE COMPLETE AND ACCURATE.

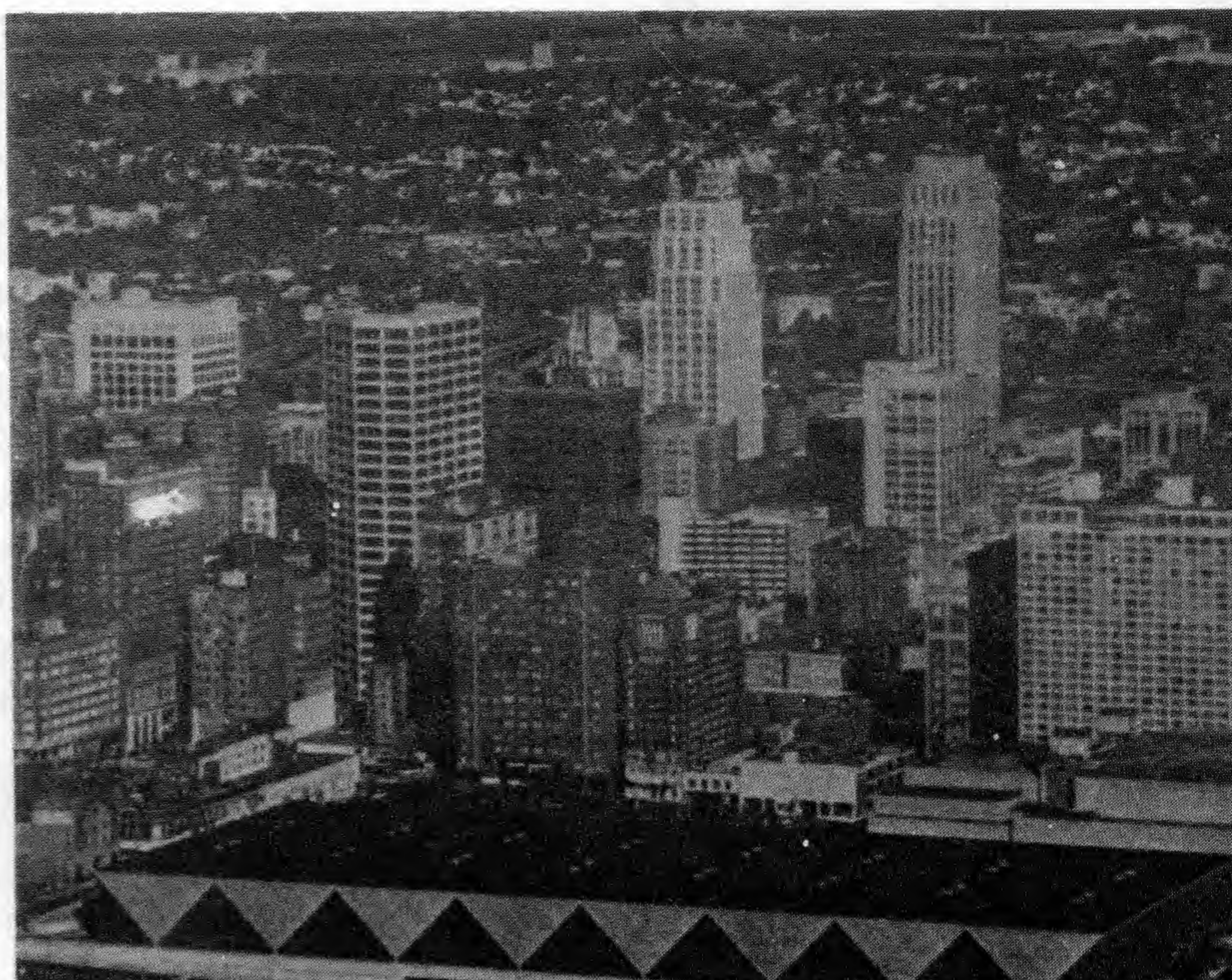
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KANSAS CITY

BERKELEY WESTPORT HOTEL (C)
315 W. 38th St.
Kansas City, Mo. 64111
(816) 753-7686

The Berkeley Westport Hotel is a small, comfortable hotel catering to show business people, Gay and non-Gay men and women, who travel through the midwest. It is an old rooming house style, 2 story building in the mid-town area within walking distance of several Gay bars and restaurants. Business hours are 10am to 2pm daily. Reasonable nightly, weekly or monthly rates are available.



BROADWAY TERRITORY (C)
3601 Broadway
Kansas City, Mo. 64111
(816) 531-1041

The Broadway Territory bar/restaurant is open to Gay people only for supper and Gay/non-Gay for lunch. They're closed Mondays, open from 11:30 am to 12:00 pm Tuesday through Friday, 6:00 pm to 12:00 pm on Saturday and 1:00 pm to 12:00 am on Sunday. Saturday night is disco night.

CALENDAR, P.O. Box 1515, Kansas City, Mo., 64141

This monthly magazine is a full sized, slick paper publication that is full of advertising and calendar information, with some articles. Price is 50¢.

CLUB MIDWEST BATHS, 19 West 39th St., Kansas City, Mo., 64111, (816) 561-4664

This is one of the baths operated by the national Club Bath Chain. Weekends are best but on weekends there is a four hour limit. Their \$12.00 rate is good for 12 hours. Expansion will soon make this one of the finest baths in the midwest.

DIGNITY-K.C., Box 10075, Kansas City, Mo., 64111, (816) 931-1724 or 523-7268

This Catholic group meet every week at 7pm at Our Lady of Good Council church. Call or write for additional information. This group did not respond to our questionnaire, but we know they are there. Their purpose and activities are similar to those of Dignity chapters in other cities, such as St. Louis.

DOVER FOX, 4334 Main St., Kansas City, Mo., 64111, (816) 753-9777

This is a friendly "Gay ghetto" bar with a disco format. It is for Gay males and is open from 4pm to 1:30am. Disco starts at 9:30pm.

FOUR SEASONS LOUNGE, 3707 Main St., Kansas City, Mo., 64111, (816) 531-9986

Open from noon to 1:30am daily, you'll find a game room with backgammon. You may even find that this is the place to go if you want to see what a hustler looks like.

GAY TALK, Kansas City, Mo., (816) 921-4419

This hotline provides information about the Kansas City area, rap, referrals to those in the community that can help and crisis intervention. This is a service with Gay people helping Gay people and others.

GAY STUDENT'S UNION - UNIVERSITY OF MISSOURI K.C.
5100 Rockhill Road, Kansas City, Mo., 64110, (816) 276-1407

The Gay Students' Union at UMKC is politically motivated especially for the concerns of Gays on campus and in the community.

CONTINUED ON NEXT PAGE
GAYLIFE MAGAZINE 23

KANSAS CITY

G.S.U.-UMKC *Continued*

Activities include a weekly rap group, Mondays at 8:00 pm, a softball team in KC'S Gay Athletic Association, as well as other social and political functions. They also furnish speakers upon request to classes and community organizations. Membership is open to men and women, mostly Gay. Active members are UMKC students. Supportive members are any and all interested parties.

IVANHOE CABARET (C), 1014 Oak, Kansas City, Mo., 64106, (816) 474-5792

The Ivanhoe Cabaret is an entertainment complex with three distinct and different lounges. The Cabaret Room is a quiet, sit down lounge with amusement games and entertainment. The Disco is a total experience in sound and lights for a completely mixed crowd, men and women, Gay, Bi., or straight. Bar IV is the hottest ladies disco in the Midwest. It offers Gay women a talented woman DJ, great sound, lighted dance floor and attractive women to serve them their favorite beverages. They're closed Sunday and Monday, and open Tuesday through Saturday from 4:00 pm to 1:30 am. There is \$1.00 cover on Friday and Saturday nights.

KANSAS CITY HEALTH DEPT. (C), 2301 Locust, Kansas City, Mo. (816) 756-0743

The Kansas City Health Dept. provides sensitive, concerned service for their Gay patients. They test for syphilis and gonorrhea as well as lesser known sexually transmitted infections. Twice a year the KC Health Dept. in conjunction with the club Midwest operates a "VD Van" and visits several Gay bars and baths in KC. Their hours are Monday, Tuesday, Thursday and Friday from 8 am to 4 pm and Wednesday from 10 am to 6 pm.

KENNY'S KORRAL (C), 1706 West 39th, Kansas City, Mo., 64111, (816) 531-8866

Kenny's Korral is a disco/leather bar and restaurant for mixed crowds. They're open from 12:00 pm to 1:30 am Monday through Saturday and from 12:00 pm to 12:00 am on Sunday.

METROPOLITAN COMMUNITY CHURCH (C), 4000 Harrison, Kansas City, Missouri, 64110, (816) 921-5754

The M.C.C. at K.C., serves the Gay and non-Gay people in the K.C. area by a hotline, Gaytalk - 921-4419, and other services. They also publish the K.C. Christian bi-monthly. Office hours are 9:00 am to 5:00 pm Monday through Saturday.

MISSOURI COALITION FOR HUMAN RIGHTS, 3331 Harrison, Kansas City, Mo., 64109

This coalition of Gay organizations in the state of Missouri has as its purpose a unified presentation to news media and the legislature of Gay concerns. It is currently undergoing major reorganization. See our news item elsewhere, this issue.

NEW EARTH BOOKS & RECORDS (C), 24 E. 39th, Kansas City, Mo. 64111, (816) 931-5794

The New Earth Books and Records store serves as an information center, a point of contact with other ideas, experiences people from other cities and regions, and a place to learn what various groups in K.C. are doing. The bookstore further functions to insure availability of feminist ideology, radical politics, alternative sexuality, alternative spirituality, etc. - all the "content" oriented things necessary for nourishing cultural structures. Literature and music have ways of going home with us, to be there when we want or need them: as tools for growth, development or support. Because of the undeniable importance of these things to them and to others who express the same need/feelings, they believe that they are cultural workers and take pride in doing that as best they can. They want their culture, a feminist/humanistic healing/whole culture, to be accessible to all who are interested. They are open to Gay/non-Gay men and women. Hours are Monday through Friday from 10:00 am to 7:00pm, Saturday from 10:00 am to 6:00 pm, and Sunday from 2:00 pm to 6:00 pm.

RED HEAD LOUNGE, 4048 Broadway, Kansas City, Mo., 64111, (816) 531-3393

They didn't return our questionnaire, but they are there. It is a place for much conversation and cruising.

MISSOURI

KANSAS CITY

ROUND-UP, 701 West 12th St., Kansas City, Mo., 64105, (816) 421-8520

This is another bar we know is there, but they didn't give us the information we requested. Our man in K.C. says ... "it's raunchy, sleazy and FUN!"

SPECTRUM, 3837 Main St., Kansas City, Mo., 64111, (816) 531-7582

Kansas City's newest magazine. See our story on page 8 about this publication.

SUNDANCE (C), 3726 Broadway, Kansas City, Mo., 64111, (816) 531-9753

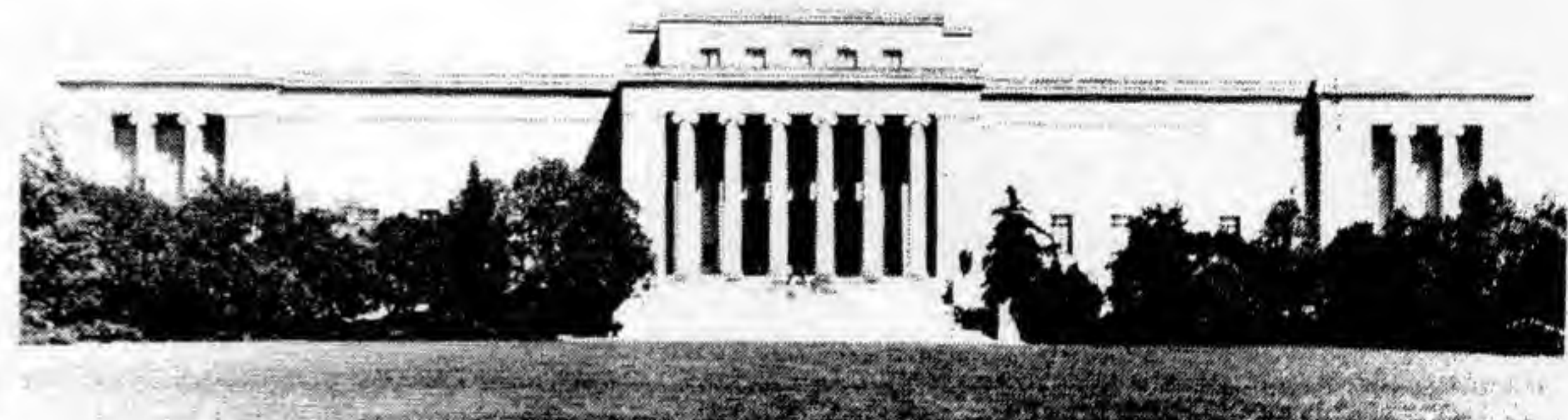
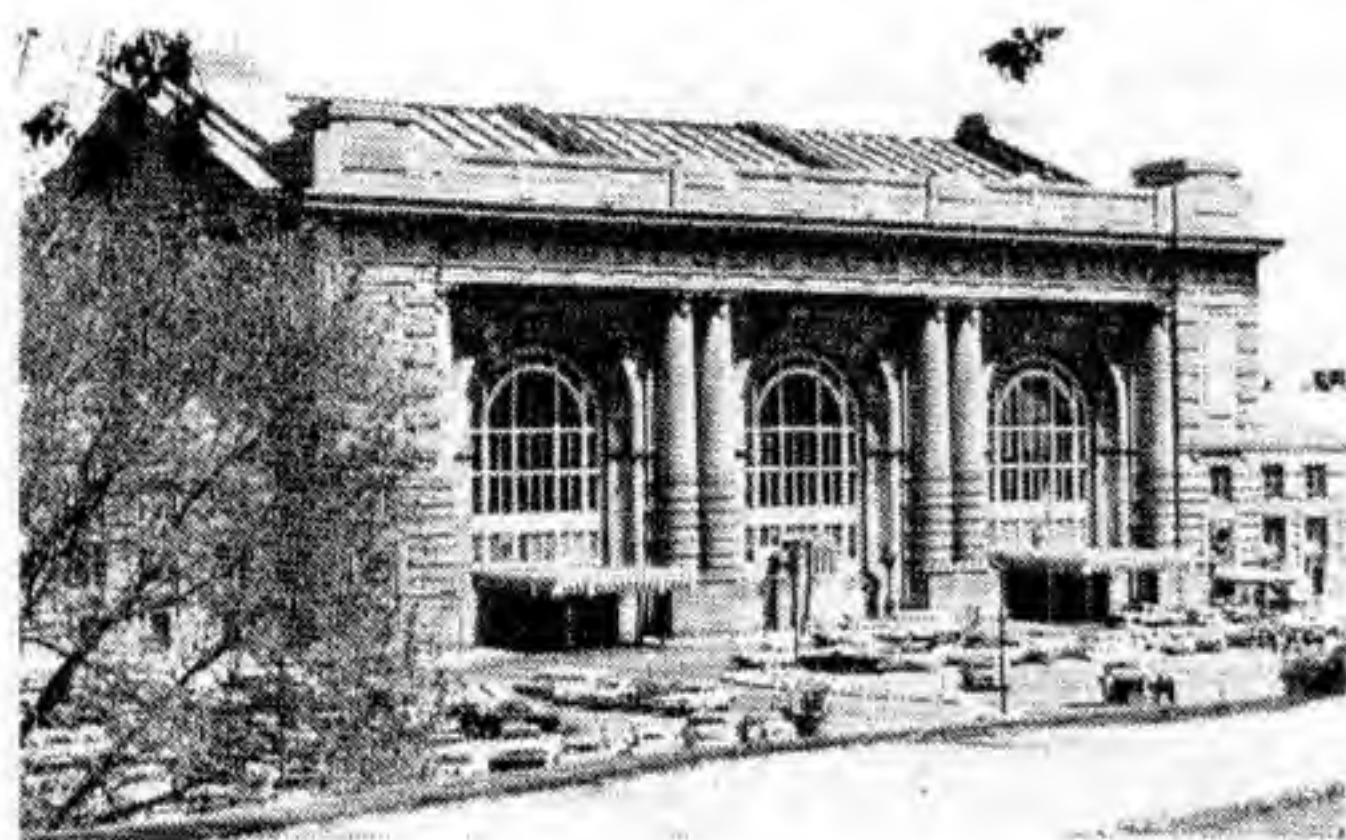
Sundance is a disco/bar for Gay men. They're open 4:30 pm to 1:30 am Monday through Friday, from 3:30 pm to 1:30 am on Saturday, and closed on Sunday.

THE TENT AND OASIS RESTAURANT (C), 3314 Gillham Plaza, Kansas City, Mo., 64109, (816) 753-9804 and 756-1833

On Wednesday nights, The Tent and Oasis Restaurant (bar and restaurant) features a piano and drum show. They cater to all age groups of Gay men and women. Bar hours are from 11:00 am to 1:30 am Monday through Saturday and from 1:00 pm to 12:00 midnight on Sunday. Monday through Thursday the restaurant is open from 12:00 noon to 11:30 pm and Friday through Sunday from noon to 3:30 am.

TEMPLE SLUG, 4303 Jefferson, Kansas City, Mo., 64111 (816) 531-5147

Our man in K.C. is our source for this information as they didn't send in our form. A unique place where you can find everything from water beds to pipes, papers, magazine (including Gaylife), teas, tricks (if you work at it), unusual and artistic greeting cards and paraphernalia.



WILLOW PRODUCTIONS, INC., (C), 22 E. 39th, Kansas City, Mo., 64111 (816) 756-1020

Willow Productions, Inc. is a Missouri non-profit production corporation, whose purpose is to bring to Kansas City various programs. They feel that the general entertainment field does not promote, or perhaps even know about non-sexist performers. Their goal is to provide cultural alternatives that foster community and individual growth. Their hours are 10:00 am to 7:00 pm Monday through Friday. They usually sponsor concerts on Friday and Saturday nights. They have a monthly mailing of their latest coming events, send name, address

WINDJAMMER, 1822 Main St., Kansas City, Mo., 64108, (816) 471-9449

One more place that didn't get our questionnaire back to us, but Ken (our man in K.C.) says that the manager, Carolyn, will welcome you here to a warm and friendly atmosphere ... disco music, leather and western, M.C. and game rooms.

(UNCONFIRMED) Bibliomania, 8 Westport Sq., Kansas City, Mo. 64111, (816)-756-1827; Bookstore -- general books with Gay titles; Jewel Box, 3110 Main St., Kansas City, Mo. 64111, (816)-561-2905, Mixed Gay and non-gay, entertainment, Monday-Saturday 8:45, 10:20, 11:55 -- Shows, Open 6 p.m. -- 1:30 a.m.; Bunkhouse Baths, 3109 Main St., Kansas City, Mo., (816)-753-9096; K.C. Pioneers M.C. Inc., Box 23025, K.C., Mo. 64141, MC Club; Netherlands Coffee Shop, 3837 Main, K.C., Mo., (816)-931-5448, 7 a.m.-8 p.m. Mon.-Sat.; Oasis Restaurant, 3314 Gilham Plaza, K.C., Mo., (816)-756-3436, Lunch hours from 11:00 a.m. to 2:00 p.m., Monday through Friday; Planned Parenthood, Male Clinic, 1001 E. 47th St., Kansas City, Mo., VD Clinic, etc.; Ray's Playpen, 3235 Main St., Kansas City, Mo. 64111, (816)-753-7692, Ray's Playpen is a 24 hour "adult bookstore and movie arcade.", Sappho's, 1014 Oak, K.C. Mo., 64106, (816)-421-8895, Sappho's is an establishment for Gay women; Side Door, 333 W. 47th, K.C., Mo., Mixed; Westport Bookstore, 14 Westport Rd., K.C., Mo. 64111, (816)-931-9822, Westport Bookstore is a "used bookstore, buy and trade, Good selection of classics, music, art books, etc." Hours are Tuesday through Saturday, 11:00 a.m. to 5:30 p.m.; Your House Restaurant, 1803 Baltimore, K.C., Mo., (816)-421-1100.

ST JOSEPH

CORBY INN (C), 5th & Felix, St. Joseph, Mo. 64502

One of Missouri's newest Gay bars, the SJCHR was active in getting this former non-gay bar to "see the light." A benefit one evening proved to the bar owner that she not only liked Gay people, they brought her more business. Sorry, we don't have more info, our questionnaire didn't get back to us.

THE ST. JOSEPH COMMITTEE FOR HUMAN RIGHTS (C) (SJCHR), Box 994, St. Joseph, Mo., 64502.

This vital organization is fighting for our rights in the northwestern part of Missouri. They are active, with regular meetings, and projects. Write them, they'll get you involved, either in or out of your closet.

ST LOUIS



AFFIRMATION - ST. LOUIS (C)

P.O. Box 306A

St. Louis, Mo. 63166

(GL) Affirmation: United Methodists for Lesbian/Gay Concerns, is a community and caucus of the United Methodist Church. They are made up of Gay and non-Gay men and women who are ministers and lay persons, from various ethnic backgrounds, who live in every region of the country, from every economic class, and who are primarily committed to being in ministry as followers of Jesus Christ. Presently meetings are usually at 7:30pm on Sundays at various members homes.

BOOKSHELF (C)

10 N. Euclid

St. Louis, Mo. 63108

(314) 361-3521

BOOKSHELF (C)

1116 Olive St.

St. Louis, Mo. 63101

(314) 241-3260

The Bookshelf bookstores are open to anyone, Gay/non-Gay, men or women. The Euclid store is Gay oriented and is open from 9:00 am to 9:00 pm Monday through Saturday, and from 11:00 am to 7:00 pm on Sunday.

BROTHERS IN CHANGE (C), Box 24159, St. Louis, Mo., 63108, (314)-645-2873

Brothers In Change used to be the St. Louis Men's Project. It is a group of non-gay and Gay men, who, in their own words, "are an ever-changing and fluid group of men working with a personal/political awareness of changing the rigid male role (a role which perpetuates war, battering, competition, alienation and rape." They sponsor the R.A.V.E.N. Hotline, listed later in this Guide.

CHARLIE'S LOUNGE & SHOW BAR (C), 6th & Convention Plaza, St. Louis, Mo., 63101 (314) 621-9614

(GL) Charlie's Lounge and Show Bar is open to Gay/non-gay men and women. They're open 4:00 p.m. to 1:30 a.m. daily, closed Sundays. Shows are Tuesday, Friday, and Saturday from 9:30 p.m. to 1:15 a.m. In the near future they will be featuring a Mr. Apollo Contest one Tuesday a month. If you are downtown looking for some good entertainment, stop in at Charlie's. This is the only place in downtown St. Louis featuring male and female impersonators. After hanging on for several years expecting to have to move most any day due to redevelopment, Lady Charles has a new lease and is planning some redecorating in the near future.

CITY COUSIN (C), 4111 Lindell Blvd., St. Louis, Mo. 63108, (314)-535-2465

A wonderful dining experience, if just a bit expensive. Good food, good service and plenty of atmosphere. This is a thoroughly mixed restaurant with a small stand-up bar. They didn't return our form, so that's all we can say.

ST LOUIS

CLEMENTINE'S (C), 2001 Menard, St. Louis, Mo.,
(314)-664-7869

The Souldard area is another changing neighborhood with many Gay people restoring homes and shops. Clementine's is located in this comfortable part of town. It is a friendly, roomy bar that always seems to have something going on. Home of the Spirits MC, the atmosphere is leather and jeans. They sell a complete line of western wear and accessories.

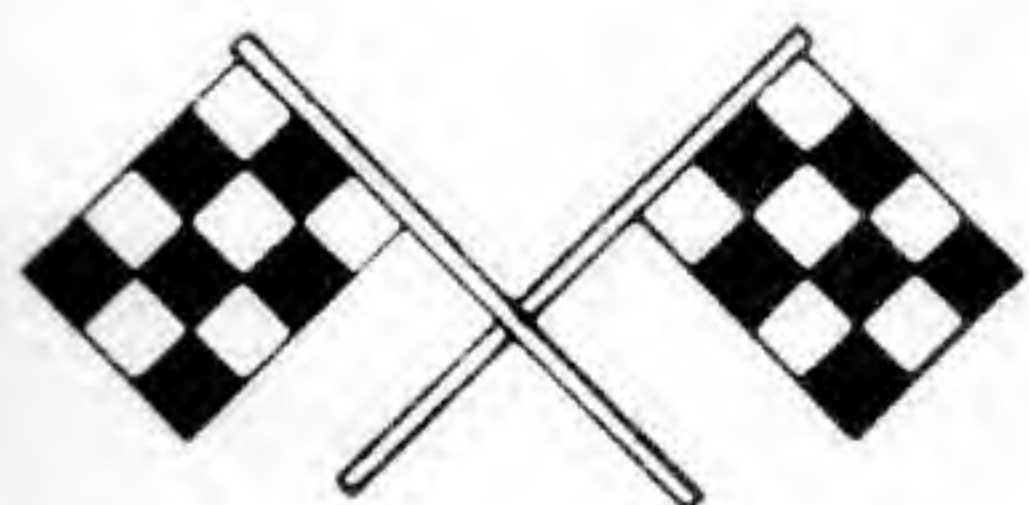
CLUB ST. LOUIS BATHS (C), 600 N. Kingshighway,
St. Louis, Mo., 63108, (314)- 367-3163

Club St. Louis is open 24 hours per day, seven days a week. It's a private club for men only. Food is served, and both lockers and rooms are available. This is part of the national Club Bath Chain. There is a membership charge, plus an entry fee. As we go to press, Club St. Louis was busy getting their brand new facility at Jefferson and Lucas ready for operation, and from what we've seen, it will be nice. By the time you read this, they may already have moved.

CONCERNED GAY STUDENTS (C), Box 1128, Campus Mail,
Washington University, St. Louis, Mo.

This student group meets weekly during the school year and provides a quiet, supportive atmosphere, as well as activities and projects.

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JIM BASYE

664-9527

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CHARLIE'S SHOW

LOUNGE

Shows

TUESDAY

FRIDAY

SATURDAY

NO COVER CHARGES

CHARLIE'S SHOW LOUNGE

6TH AND DELMAR

ST LOUIS

CUNARD'S (C), 1927 S. Jefferson, St. Louis, Mo.,
(314)-773-9946

Many bars have a disco, but one thing we've noticed is that people are always (on weekends) packed in tighter than sardines, making it difficult, if not impossible to express oneself in dance. For those of you who are tired of being a sardine, Cunard's is the place to go on the south side. They are open Sundays.



DAILY PLANET NEWS (C), 243 N. Euclid, St. Louis, Mo., (314)-367-1333

This is a delightful small bookstore in the Central West End, just around the corner from Maryland Plaza. This is a mixed, non-porn store with some magazines and lots of books that you just can't find anywhere else.

DIGNITY-ST. LOUIS (C), Box 23093, St. Louis, Mo., 63159

Dignity - St. Louis is "a non-profit organization set up to benefit and aid the lives of Gay people within the metropolitan community". This organization is oriented toward the Gay Catholic community and concerned friends, but others are welcome. Meetings and religious services are held each Sunday. You will be added to their mailing list and receive their newsletter if you so request. This group is one of the largest of the international religious Gay groups within a major religion. Their meetings are frequently lively and entertaining, such as recent benefit "beer busts" at Cunards.

GALLERY LOUNGE (C), 7123 S. Broadway, St. Louis, Mo. 63129, (314)-832-7244

The Gallery is St. Louis' newest disco/show bar for both Gay and non-Gay people. It features a "disco spin" at 9:00 pm on Wednesdays, and shows, magaged by "Miss Henry" on Friday and Saturday nights from 9:30pm to 1:00am. Miss Bonnie Blake and Miss Adriean will be heading the Broadway Revue featuring male and female impersonations on their new stage, the best looking one in the area. The bar is closed on Mondays, open from 4:00 pm to 1:30 am Tuesday through Saturday.

GAY A.A. (ALCOHOLICS ANONYMOUS) or AL-ANON, St. Louis, Mo., (314)-647-0539

Many Gay people have a drinking problem. Some try to get help. If you need or want help, Gay A.A. can help you. If you want to help someone close to you, Al-Anon is your contact. Call Jack Porter at 647-0539 for more information.

GAY ACADEMIC UNION (C), Box 4619, St. Louis, Mo., 63108

The sponsor of the St. Louis Gay Hotline, this is a service and social organization with meetings, parties, etc. G.A.U. has started bringing national Gay personalities to St. Louis, such as Betty Berzon (Positively Gay) and arranging interesting evenings with others, like Charles Silverstein (Joy of Gay Sex). If you want to support vital community projects like the hotline or just want an alternative to the bars with occasional stimulating programs, the G.A.U. is what you are looking for. Membership fees depend on your income, but for most people are \$15.00 per year.

GAY HOTLINE (C) (314) 367-0084

This crisis intervention, referral and information phone service is provided to the community by G.A.U. volunteers and your donations. It provides support to those who just need to talk or need accurate information, can give legal/medical referrals or tell you what's happening in St. Louis.

GAY OVEREATERS ANONYMOUS (C)

This group is really anonymous, but you can contact them by leaving a message at the MCC number, 361-7284. If you have a tendency to eat too much, they have a solution.

HERBIE'S (C), 1 Maryland Plaza, St. Louis, Mo., 63108 (314) 361-6200

Herbie's has been changed to the Plaza since we started working on this guide, and word is that it isn't quite as Gay as it used to be, but they said in their own news bulletin "We are still yours if you want us". They offer good food and dancing starts at 9pm. Now you can have your disco and eat too.

INTEGRITY/ST. LOUIS (C), Box 7213, St. Louis, Mo., 63177

Integrity meets twice a month with religious services and interesting programs. They are one of St. Louis' oldest and most respected Gay groups. Integrity is actually for Episcopalians, but everyone is welcome.

JEFFERSON AVENUE BOARDING HOUSE (C), 3265 Jefferson, St. Louis, Mo., (314) 771-0916

An expensive, exclusive, elegant dining experience. Reservations are requested. The three or four item menu changes nightly, and you select one complete diner, no substitutions. This restaurant caters to a mixed clientele.

JOHNNY'S LOUNGE (RADISON'S) (C) 2758 Russell, St. Louis, Mo., 63104

(GL) If you have lived in St. Louis for several years, particularly in the south side, the chance is that you have heard of a typical "redneck" bar called Radison's. Well, we all know time changes things and bars are not immune to that. Located in historic Compton Heights, the bar has also been known for its 200 lb. go-go dancers. Time changes things, including 200 lb. go-go dancers. Johnny's, as the place will be known, is changing to one of the area's new Gay bars. Some redecorating is planned, from "early redneck" to something more in keeping with the new look the area has. At this writing the plans were not finalized, so if you ever wanted to try your hand at redecorating a bar, stop by and give Gene your suggestions.

THE GAYLIFE GUIDE IS CONTINUED ON PAGE 38

THE GALLERY

PRESENTS

MISS BONNIE BLAKE

MISS ADRIAN

MISS BRENDA

SPECIAL GUESTS

The Broadway Revue

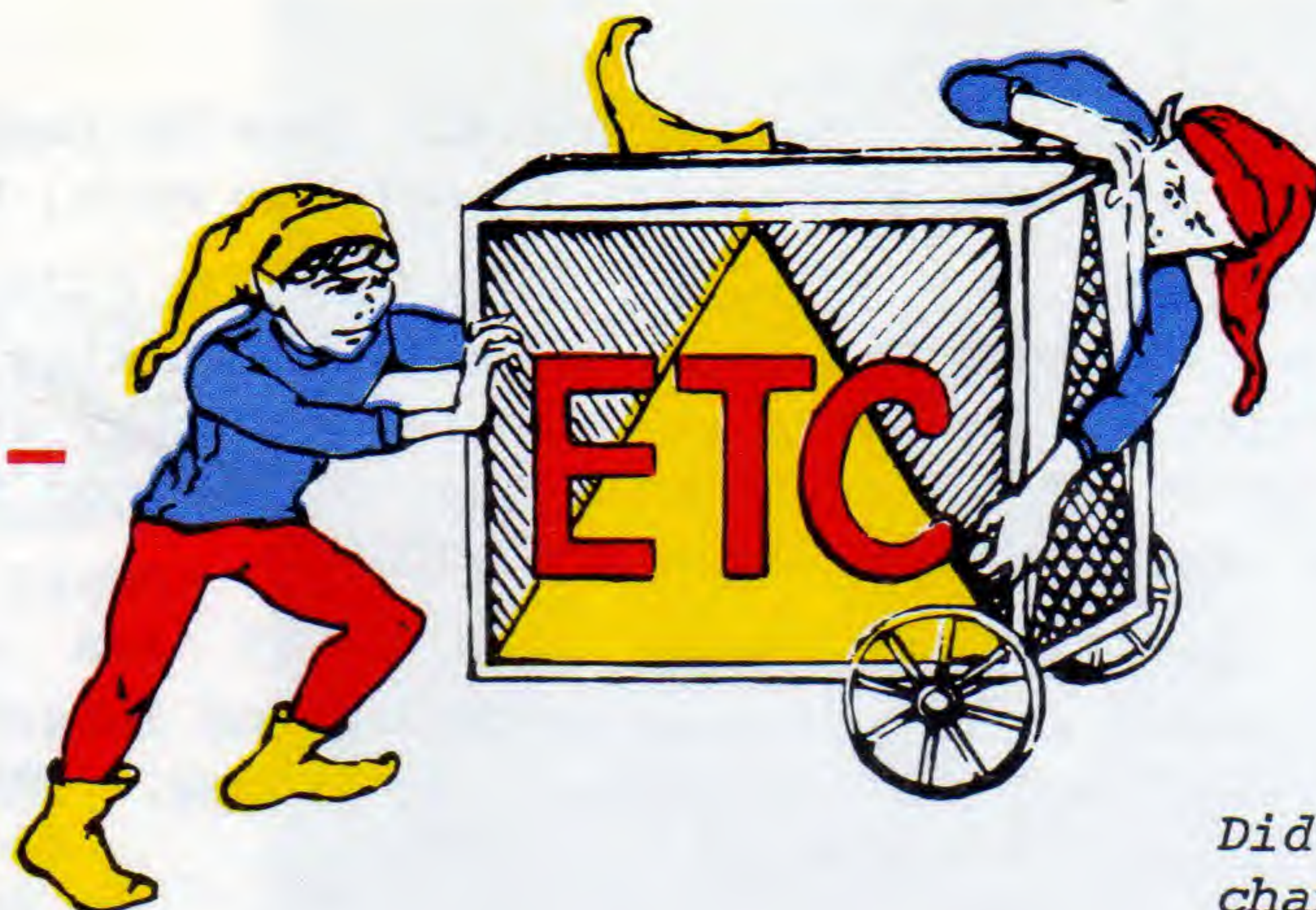
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7123 S. BROADWAY

832-7244

SHOWS FRI. & SAT.
9:30 P.M.

\$1.00 COVER
CLOSED MONDAY
OPEN 4 P.M.



Mrs. Bob Green has been busy planning her first television special since her anti-gay fight in Miami. (She won't call us Gay, we won't call her Anita.) Money to put on the special was raised by Mrs. Green with contributions from those sympathetic to her views. She promises a show without sex or violence.

DIALOG FROM A RECENT MOVIE: It is not enough
to do right in
this world, you have to fight like hell for it.

Did you hear about the changes being considered by the television network concerning the detective show "Switch"? Two changes are possible. In the first, the show would retain its present name but the two detectives would be transsexuals. The other possible change would have two gay men in the roles of the detectives, but the name of the show would become "Swish".

Randy Rohl, 17, invited Grady Quinn, 20, to his high school prom, and Tuesday, May 22nd, they became the first acknowledged Gay couple to attend such an affair in this country. Randy said that many students congratulated them during the evening, for sticking to his guns. There were no disturbances. The couple wore matching light blue tuxedos, red rose boutonnieres and silver pierced earrings. The school is in Sioux Falls, South Dakota.

Dr. Lawrence J. Peter, creator of the "Peter Principle" which states that "In a hierarchy everyone eventually raises to their level of incompetency", recently conducted a national poll to determine the country's most outstanding incompetents: 1. Jimmy Carter, 2. Anita (Mrs. Bob Green) Bryant, 3. Andrew Young, 4. Richard Nixon, 5. Howard Jarvis, 6. Howard Cosell, 7. Phyllis Schlafly, 8. Idi Amin, 9. Frank Rizzo, and 10. Edward Kennedy. By the way top of the runner up list is Billy Carter.

THE U.S. NAVY SAYS IT PROBABLY WILL NOT BE RECRUITING TO THE TUNE OF "IN THE NAVY" BY THE VILLAGE PEOPLE. THE NAVY ACQUIRED RIGHTS TO THE SONG BUT NOW SAYS BECAUSE OF BUDGETARY AND COORDINATING REQUIREMENTS THEY HAVE CHANGED THEIR PLANS. WE WONDER IF THE NAVY HAS INVENTED A NEW TERM FOR HOMOSEXUALITY (BUDGETARY AND COORDINATING REQUIREMENTS) SINCE THE PLANS WERE CHANGED ONLY AFTER THEY FOUND OUT THE THE VILLAGE PEOPLE ARE NOT ONLY MOSTLY GAY, BUT ALSO HAVE A VERY LARGE GAY FOLLOWING!

AN ANONYMOUS PHILOSOPHER SAID: The younger ones need us to point the way.

notes & quotes

gay

chick

Straight

All of the above words are terms many people use to describe us, without giving very much thought to their meaning. I wonder if many of them realize exactly what these terms may be expressing to others when they use these words? Basically, I believe the language we use reflects what is most commonly used among our friends and in our community. However, rather than simply using words out of habit we should give consideration to the implications of some of these words, and choose ones that actually reflect what we mean, or feel about ourselves and about others.

The use of language is extremely important. This does not mean you must have a

see two of these terms totally eliminated as terms Lesbians use to identify ourselves and as our brothers identify us, and women in general. I will explain why I believe certain terms or words shouldn't be used. For those people who do not like labels at all, perhaps, in the utopian world of the future, labels will be obsolete. Avoiding labels such as "Lesbian" or "Gay" now, does not bring that utopian world of the future into existence. In fact it seems obvious that every Lesbian or gay male who refuses to be labeled is simply letting the rest of the world assume they are straight. Society thinks all people are straight unless you tell them otherwise, and being invisible does not eliminate our op-

Reprinted from
PRIME TIME

LABELS

by LISA WAGAMAN

large vocabulary or use four-syllable words to get your meaning across. Instead, I wish to state that people react differently to various words and you can often influence another's viewpoint through your choice of words alone. A few quick examples of how an event described in contrasting ways can sound totally different, even though both descriptions may be factually correct: Lesbian Connection reprinted a newspaper article about two women who murdered their rapist. Throughout the article the women were referred to as "girls", the rapist as the "man". Now try to imagine the effect of the article, if it discussed two "women" murdering a "boy". For another example, imagine a mob of radicals hurling rocks amidst a riot, opposed to a group of demonstrators tossing stones during a gathering. I don't want to belabor the point, for several good feminist articles have been written dealing with the overall effect of language. I want to limit this to our language, the words used to designate our identities.

The purpose of this article is to examine and evaluate the connotations of a couple of the terms used in the title. I would like to

pression! (A favorite button reads, "How Dare You Presume I'm Straight!")

CHICK, GIRL: These two words are so bad they hardly deserve mentioning. However, these two are the worst terms used. I am definitely not a chick; for a chick is a cute yellow, fuzzy little ball of fur, a baby chicken that chirps a lot. No Lesbian or woman I know fits that description. As far as "girl" is concerned, I feel this word should only be used when we are referring to a very young woman (pre-adolescent). Possibly not even then. Females of 17 and 18 years of age are definitely women! You know that is this society males at that age are men, not boys (ever see a billboard for the Marines saying they are looking for a few good boys?) A Wheaties commercial a while back showed young males about 11 years old riding their trail bikes or getting up on skis, to the tune of He Knows He's A Man and apparently now that he knows this he can eat Wheaties for breakfast. Therefore any female that age or older is no longer a girl, she's a woman! We should quit referring to ourselves and allowing others to refer to us as girls. We are hardly children who need someone to protect us--we are WOMEN!

girl

lesbian

boy

GAYLIFE GUIDE TO THE BIBLE

Too many of us have had driven into our heads that homosexuality is wrong because the Bible says so. To those of us whose religion is ultimately important, those statements give great trouble. How can we justify our existence, our worth if we are living outside of God's laws?

The answer just may be that we are not living outside His laws. Those who interpret the Bible for us have hang-ups, some severe, that prevent them from "seeing" what is really there. Malcolm Boyd has said "The Bible is ours, let's use it!" We believe that if one looks closely at the Bible we will find that Malcolm is correct.

This article is too brief to present dramatic proofs. We can only point you in directions you can explore yourself. What follows are a few capsules of areas of the Bible that are sometimes thrown in our faces, and some possible things to start thinking about when that happens.

SODOM AND GOMORRAH: This is one of the first stories in the Bible used to show homosexuality as wrong. After all, would God destroy these cities if it weren't? Well, if homosexuality were the reason the cities were destroyed, perhaps there would be an argument. But it wasn't. Recall the story. Two angels disguised as men come to town to warn Lot and his family to leave because God has already decided to destroy the town. Please note that the destruction was already scheduled, had nothing to do with what happened to these two. Anyway, Lot becomes their host and accepts his sacred duty to protect them at any cost (such were the rules of hosts in those times). The townspeople, finding out that Lot had guests appear at his door and demand that the strangers be sent out. It seems they plan to ravage them. Lot refuses and offers his daughters instead. (Why his daughters rather than the strangers? Well, everyone knew that women weren't worth anything!)

History, in the Bible and other sources, tell us that in that region, at that time, any stranger, man or woman, to enter the area was in grave danger of being robbed, raped, maimed or murdered. Or all of these.

Now are you really prepared to say that this Bible story condemns a loving, caring, sharing relationship between two people, regardless of gender?! Or, can you see that what was wrong in the region of Sodom was the complete dehumanizing, ravaging, take-what-you-want-from-people-regardless-of-the-consequences-to-them attitude that the people who lived there generally had. Rape is wrong, no matter whom you do it to!

LEVITICUS: The most direct statements against homosexuality occur in this book. 18:22 "Thou shalt not lie with mankind, as with womankind: it is an abomination." Two things must be considered here. First, Leviticus was a special set of rules for "priests", not for the general public. Second the word abomination is a mistranslation. In this book it does not have the general meaning - something horrible, something unthinkable. What it means is idolatry. In the Pagan religions that were predominant in the region at the time Leviticus was written, the "Mother Goddess" was worshipped. All men who worshiped her were considered to be her husbands. In order to perform their husbandly duties, they had to have intercourse with her. This was a part of their worship. But clearly that was not possible. So they had to use an intermediary - the priests. When the Pagan penetrated the priest's anus, they were devoutly worshipping the Mother Goddess. And she, according to the Jews was worship of a false god/goddess, clearly against one of the Ten Great Commandments. Idolatry was the abomination.

If you had lived in this time, you would have understood that these rules were written for priests in order to purify the Jewish religion and to eliminate the Pagan elements that still remained in it. But you didn't, and the Bible itself doesn't present the necessary background, just the rules, which on the surface seem awfully condemning. Get the background. The Bible does not, in Leviticus, condemn two men loving each other, caring for each other. It specifically prohibits worshipping the Mother Goddess via anal intercourse. And even that is not because the intercourse is wrong, but rather the worship.

SODOMITE: Sprinkled here and there you find the word Sodomite, always spoken of harshly. Today we usually think of the word as meaning homosexual. But remember the Bible in your hands is the Old English translation of the Latin translation of the Greek translation of the original text. Sodomite is another mistranslation. The closest word in our language to that in the original language is priest. And again, the Bible, is referring to the Pagan priests above mentioned. The Bible, again, is not condemning those who love each other but rather, those who traveled the land spreading the Pagan religions. This is a matter of religion, not sex.

PAUL: Paul had the only statements in the New Testament against homosexuality. But Paul has made other statements that clearly set the record right. He states clearly that his rules on morality, sexual morality, are his own, not those of Jesus, and in Romans 14:14 he says, "I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean." Paul also says in Romans 13:10 "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."

THE POSITIVE ASPECTS: The Bible also has very positive statements. Look up the story of Ruth and Naomi. Surely you cannot escape the lesbian nature of their beautiful relationship, a relationship the Bible speaks very favorably of. And while many will object, a great many Bible scholars, including quite a few non-gay, believe that the greatest heroes of the Old Testament, Jonathan and David, were much, much more than mere friends. Tom Horner says "...when...two men come from a society that for two hundred years had lived in the shadow of the Philistine culture, which accepted homosexuality; when they find themselves in a social context that was thoroughly military in the eastern sense; when one of them - who is the social superior of the two publicly makes a display of his love; when the two of them make a lifetime pact openly; when they meet secretly and kiss each other and shed copious tears at parting; when one of them proclaims his love for the other surpassed his love of women - all, all of this is present in the David/Jonathan liaison - we have every reason to believe that a homosexual relationship existed."

Following this article is a brief bibliography for your further research - and by all means, if you have been troubled by this aspect of your whole self, the research is well worth every single minute you will spend. Also is a list of national religious organizations that deal with this subject. If you do not have a local chapter of one of these organizations, write the national group direct. Local chapters in the area covered by our guide are listed elsewhere in this issue.

We have chosen to end this article with a quote from Jesus about homosexuality. In fact, you will find everything He ever said about it between the quotation marks below.

"

"

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- John J. McNeill, S.J., 1976, Sheed Andrews & McMeel, Inc., "the Church and the Homosexual"
- Troy Perry, 1973, Bantam Books, "The Lord Is My Shepherd And He Knows I'm Gay"
- Thomas L. P. Swicegood, 1974, Pyramid Books, "Our God Too"

ORGANIZATIONS

- American Baptist Gay Caucus, 946 Noria St., Laguna Beach, Ca., 92651
- Affirmation (Methodists) 3720 Walnut, Kansas City, Mo., 64111
- Affirmation GMU, (Mormon) Box 9638, Denver, Co., 80209
- Dignity/International, (Catholic) 3719 6th Ave., Suite F, San Diego, Ca., 92103 (714) 295-4424
- Evangelicals Concerned, 30 E. 60th St., Suite 708, New York, N.Y., 10011
- Friends Committee on Gay Concerns, Box 541, Oneonta, N.Y., 13820
- Integrity, Inc., (Episcopal) 3601 Locust Walk, Philadelphia, Pa., 19104 (215) 386-5430
- Kinship (Seventh Day Adventists) Box 1233, Los Angeles, Ca., 90028
- Lutherans Concerned for Gay People, Box 19114A, Los Angeles, Ca., 90019 (213) 663-7816
- Presbyterians for Gay Concerns, Box 46412, Los Angeles, Ca., 90046.
- Unitarian Universalist Office for Gay Concerns, 2S Beacon St., Boston, Ma., 02108 (617) 742-2100
- United Church of Christ Gay Caucus, Box 24005 Philadelphia, Pa., 19139
- Universal Fellowship of Metropolitan Community Churches, Box 5570, Los Angeles, Ca., 90055 (213) 680-2111



GAYLIFE

GUIDE

TO

VD



The following article is reprinted from a brochure entitled "Sex And The Swinging Gay, Quick Facts About V.D." It covers only the most common of the diseases and therefore is incomplete. In a future issue we will present a very complete article on this subject.

VD IS GAY - BUT NOT FUN!

Venereal disease is no joke. Gays can "catch" VD just as easily as straights can, but many Gays don't realize this. In recent years, the majority of infectious syphilis cases reported in St. Louis involved Gay persons.

LET'S LOOK AT SOME VD FACTS

FACT: The two most common venereal diseases in the United States are syphilis and gonorrhea. They are two separate and distinct diseases.

FACT: Gonorrhea infects an estimated two and one half million people per year in the United States. Syphilis infects 100,000 persons each year.

FACT: Untreated gonorrhea can cause blindness, crippling arthritis, heart disease and sterility. Untreated syphilis can cause heart disease, blindness, insanity and death.

FACT: VD is passed from one person to another through very close body contact, almost always through some type of sexual contact. VD cannot be caught from objects such as toilet seats, drinking cups, or doorknobs.

FACT: Syphilis can be detected by means of a special blood test. Gonorrhea can be detected by a smear or a culture; however, in a female the only reliable test is a culture.

SYPHILIS

When a person is infected with syphilis, there is an incubation period which may last up to 90 days but the average is three weeks. A blood test taken during the incubation period may be negative. This means the syphilis germs have entered the body, but may not yet be in the bloodstream, and no signs or symptoms are evident.

The first symptom of syphilis is a chancre (pronounced "shanker"). The chancre is skin damage which develops where the germ entered the body, and is usually painless. A male will usually have a chancre on his penis, but if he has oral sex it may appear in his mouth or on his lips. If he has anal sex, it may appear in his rectum. The same is true for a female who has oral or anal sex.

It is extremely important to realize that you can have a chancre in your mouth or rectum and not even know it!

The chancre will disappear after a few weeks, but that does not mean the disease has disappeared. You still have syphilis, but now you are not aware of it because you have no visible signs.

Three to six weeks after the disappearance of the chancre, new symptoms may appear in the form of a skin rash, hair falling out in patches, unusual sores or rashes on the body and sores in the mouth. Often, dark blotches appear on the palms of the hands and soles of the feet. This is the secondary stage and in this stage the blood test is always positive.

These symptoms may be very slight and may not be noticed at all. These signs, too, will disappear; but syphilis continues to live in the bloodstream and tissues, where it may cause permanent damage to the body. From five to twenty years after the initial infection, untreated syphilis may result in permanent heart disease, crippling, insanity, paralysis, blindness and death.

GONORRHEA

If a Gay male gets gonorrhea in his penis, he will usually know it because he will have a burning sensation while urinating, or a mucous, pus-like discharge from his penis, or both.

But, if gets gonorrhea in his mouth or rectum, he may not know it! This holds true also for females. A culture test will have to be performed by his/her own doctor or by

a Health Department clinic.

Important: When getting an examination for gonorrhea tell the nurse or doctor what type of sex you have (oral, rectal, etc.) so the proper area of your body can be checked for infection. If you are certain that one of your sex partners has been treated for gonorrhea, mention this to the doctor or nurse at the time of the examination.

Females can develop an unusual vaginal discharge, but more than 80% of females do not develop symptoms that alert them to the fact that they may be infected. This is serious, because if neglected, gonorrhea can develop into pelvic inflammatory disease (PID), a severely painful and dangerous infection. Many females and Gay males unknowingly infect their sex partners because they do not have symptoms of gonorrhea and are not aware they are infected.

POINTS TO REMEMBER

In Missouri (and in most other states) minors can be treated without the consent of their parents. Gay people are treated with respect at Health Department clinics. Health Department personnel do not hassle, judge, or "look down upon" Gays; they treat all

clinic patients as persons who need help to cure a disease. All VD, whether Gay or straight, is treated as a medical problem, not a moral one.

All information is kept in strictest confidence!

But, just getting treated is not enough! Your sexual contacts must be examined, if only to prevent you from becoming reinfected. There is no immunity to VD, and you can catch it again and again. A person left untreated may develop severe complications.

If you think that you might have VD, *do not ignore it or attempt to treat it yourself!* You will mask or hide the symptoms. Pills obtained from a friend will probably do far more harm than good. The signs or symptoms may go away, but that does not mean the disease has gone away. See your doctor, or go to a VD clinic, hospital or health center.

Help is as close as your telephone. We have not made a complete list of V.D. clinics, but present some in our guide section. If your area is not listed, look in your phone book under "Health Services" or call your information operator. Clinics are available nearly everywhere.

ZEBRA

**Largest Drinks
in Town**

3230 OLIVE
ST. LOUIS, MO
535-1574



**A Beautiful Blend
of Black & White**

disco

MONDAY THURSDAY
FRIDAY SATURDAY

LOUNGE

GAY ROOTS

by MARVIN H. KAYE

"It takes a fairy to make it pretty," said Emory, in *Boys in the Band*. And as soon as Gays make it pretty, straights take it over. This takeover, without Gay people being given credit, has occurred in many areas of popular culture: music, discos, fashions, and the like. It has also occurred in other areas of society -- city living is an important example of this trend.

Gay people have long sought refuge in large cities, for there, Gay women and men could meet other Gays more easily, could find the anonymity they needed for their illegal love, could make lives for themselves with less of the moralistic scrutiny to which many were subject in small towns. When the great migration out of the cities began in the 1950's, many families moved to the suburbs to leave crowded city conditions, to find supposedly better schools for their children, and to escape from Blacks. Many parts of the cities were left to the poor and the Black, who could not afford to leave, or were not allowed into the suburbs, and to the Gays, who did not want to leave. Many Gay people did not have children and did not have to leave to find better schools. White Gays were, perhaps, no less racist than white heterosexuals, but they did not have the same fears, or were, in some ways, at least as afraid of white heterosexuals as they were of Blacks. Finally, Gays had little desire to return to the village atmosphere of the suburb, where privacy was more limited and life centered around the nuclear family.

Gay people remained in the cities and worked toward keeping them alive, through their taxes, their efforts in sustaining cultural life, and their willingness to work towards solving problems rather than fleeing from them. In the middle and late 1960's, Gay people began working not merely to keep cities alive, but to make them desirable places to live, by means of restoration. Many Gay couples, with two incomes and no children, and single Gays, without families to support, began the restoration movement in cities all over the country: Boston, Brooklyn, Philadelphia, Chicago, Baltimore, New Orleans, San Francisco, Denver,

and St. Louis. Going into once elegant areas that were considered by many to be ready for demolition, Gay men and women poured their energy and money into making these areas habitable once more. The Gays were soon joined by young non-gays with little money but much energy. Together, they "saved" those neighborhoods, and, in so doing, opened them up for settlement by the white upper middle class suburbanite. Prices soared beyond the means of many Gays, and the neighborhood often took on the suburban character which the Gays who first settled the area were trying to avoid.

St. Louis can bear witness to several examples of this operation. The first restoration area in the city was Lafayette Square, an area of hundred-year-old mansions which had become slums by the 1930's. Many, if not most of the first restoration people, in the late 1960's, were Gay. When most of the Square was still considered abject slum, Benton Place, the first site of restoration, boasted several Gay homeowners. As the movement expanded, Gays continued to move in, joined by young non-gays. These early settlers did all the work themselves, or with the help of neighbors and friends. None had the money to have the work done. The closeness of the restoration people transcended, for the most part, the barriers of race and sexual preference.

Changes began in 1973, when the first people who paid to have remodeling done, moved in -- a non-gay couple. This trend continued as the Square became more and more successful. When the area was considered not only safe, but "chic and fashionable," the upper middle class suburbanites began to pour in. The first racial incident occurred in 1974 between one of the wealthy white newcomers to the Square and an inter-racial couple that had been involved in restoration for several years. Some anti-gay sentiments were heard expressed not long after. Splits in the community, often pitting the earlier, less wealthy restorers against the later arrivals, occurred. The proportion of Gays among the residents of the Square has declined in recent years. The Square has become a wealthy suburb in the heart of the city.

A somewhat different chain of events occurred in the Central West End of St. Louis. Most of the area did not turn into slums, although property values declined dramatically, until about five years ago, and there was a marked change in business and population. Spurred by many of the same fears

that moved the earlier emigrants to suburbia, many people moved from the large homes and comfortable apartments of the West End to the new "Mecca" of West County. Business followed suit, with many large establishments, like Saks, moving to Frontenac Plaza. Even the Rolls Royce dealer fled to a "safer" area.

Of those who stayed, who kept the "faith" and kept the neighborhood from total collapse, many were Gay. Gay-owned businesses of all types helped keep the commercial district alive. Gay people bought homes, moved into apartments, and helped prevent the area from falling apart. The Central West End was our Gay playground, one of the only areas of the city where we felt free to be ourselves. As the Greenwich Village of St. Louis, the Central West End became popular with suburban tourists, who drove in to shop at the antique stores, sample the fine restaurants, and move around at our discos. They tried to play cool or hip, but ended up gawking at the Gay people. With the back to the city movement, many of these tourists moved and are moving into the neighborhood, forcing housing prices and rentals out of the reach of many Gays, and many of the supportive non-gays, presently living in the area. Large numbers of apartment buildings, home to many Gay people, are being turned into condominiums. Gay people are being forced out of the very neighborhood they had done so much to save.

Over the past five years, many Gay women and men have moved to the near South Side, the Tower Grove area, helping to stabilize and upgrade faltering neighborhoods there. What started with just a few homes has now increased greatly, often with Gays forced out of the Central West End by rising prices. In the past year, non-gays have also discovered this area, realizing that if Gays have moved there, the neighborhood must be on its way up. One hopes that the experiences of Lafayette Square and the Central West End will not be repeated.

I do not believe that Gay women and men should ghettoize themselves. Contact with non-gays as friends and neighbors is valuable for both sides and will help in our struggle for equality. However, non-gays must be reminded and must remember that Gay people have been a major force in the survival, restoration, and upgrading of most of St. Louis' finest neighborhoods. We are giving much more to the city than we are receiving, and our contributions should be neither forgotten nor unrewarded.

JORJA'S (C), 2805 Shenandoah, St. Louis, Mo., (314) 776-9171

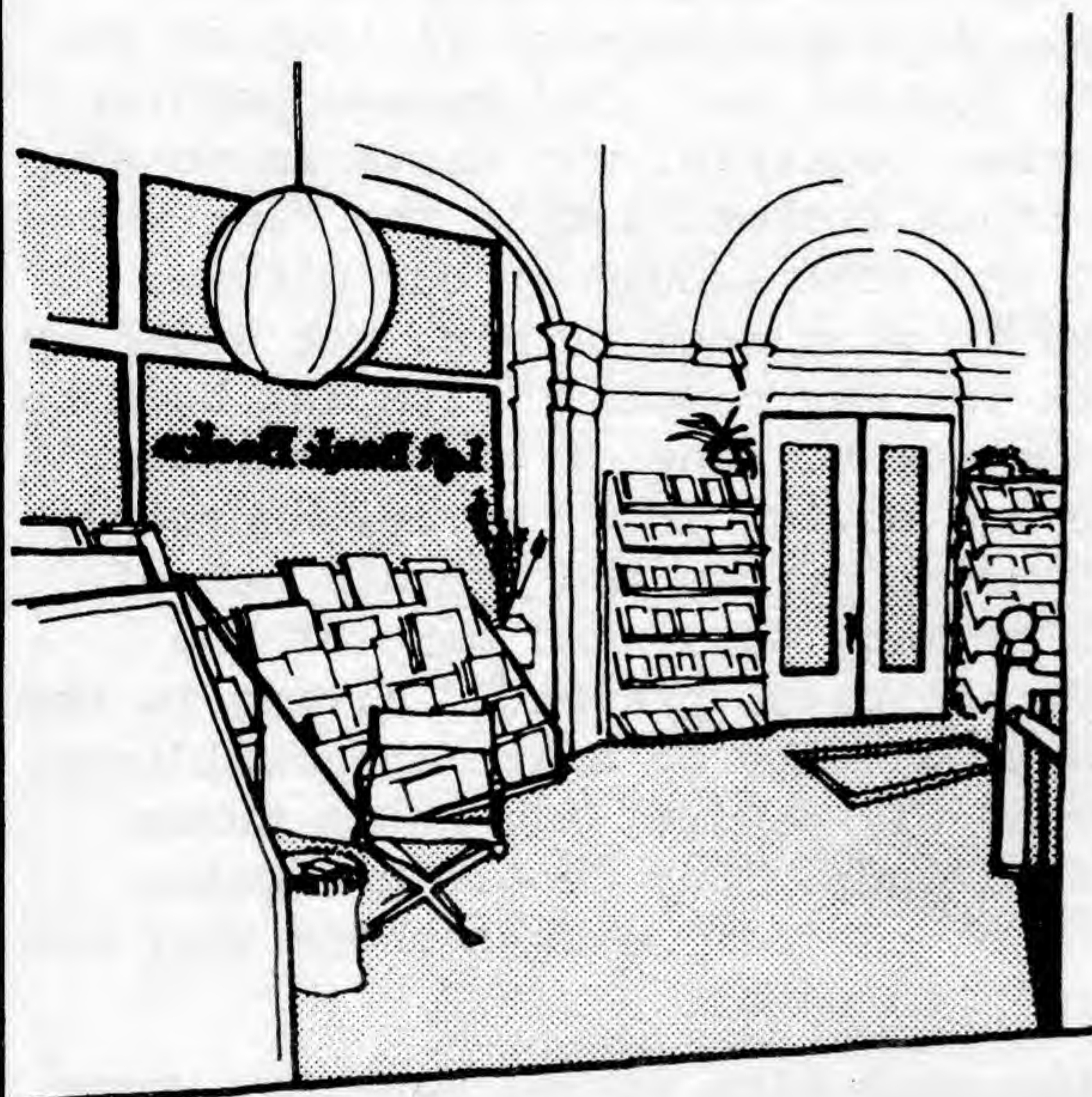
Despite rumors to the contrary, Jorja's is open and going strong. Jorja is recovering from her injury and should be back at the bar soon. The place is a little on the small side, but that just makes it nicer. If you like pool, they have a table.

KITTY KAT CLUB (C), 2800 California, St. Louis, Mo., 63118 (314) 776-5083

The Kitty Kat Klub bar is a local bar with women as a majority of the mixed Gay/non-gay crowd. Gay men are welcome. They "try to make newcomers welcome." They're open from 10:00 a.m. to 1:30 a.m. Monday through Saturday. If you are "Katting" around town, you should stop in at the Kitty Kat Klub, of course. This is another place for

Left Bank Books

Euclid at McPherson



- * quality paperbacks
- * hardbacks permanently 20% off
- * academic and general used books
- * gay and feminist literature

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367-6731

all of you non-sardine types and those who aren't into disco. Most of the time you can actually talk to the person next to you without having to shout. That is almost a miracle in itself these days. Usually there is a heavy pool game in progress, but don't let that stop you. The women are always looking for challengers to perfect their pool skills on.

LEFT BANK BOOKS (C), Euclid & McPherson, St. Louis, Mo., (314) 367-6731

Left Bank Books is a unique place, cozy, islands of fantastic books in a comfortable, friendly store. There are chairs around so that you can sit and read (try to find that at any other bookstore.) Downstairs you will find a huge selection of used books at reasonable prices. There is a large Gay section and Left Bank was the first in town to recognize and stock books for the Gay population. Their magazine rack is also interesting with many local and hard to find publications always available.

LIFE CRISIS SERVICES (C), St. Louis, Mo. (314) 725-2010

Suicide and crisis intervention is the work of this 24 hour telephone hotline. Many of the volunteers that staff these phones are Gay and this is a good place to get emergency help if the Gay Hotline is not open. They also provide mental health referrals from 725-8500 or Social Health at 721-4310.

THE
KATTYEST
WOMEN
IN TOWN



776-5083

The
Kitty Kat
Klub

LUTHERAN'S CONCERNED (C), Box 974, St. Louis, Mo., 63188

Lutherns Concerned is another of the several St. Louis chapters of national religious organizations seeking to meet the spiritual needs of Gay people with regular services and social functions. It is a group of both ministers and lay people, and everyone is welcomed.

MAC'S ON THE CIRCLE (C), 4478 Castleman, St. Louis, Mo.

Mac's "On the Circle" is tucked away, so you have to look close or you will miss it. Just west of I-44, off Vandeventer, this nice, cozy place has always been a popular place to go on Sunday. Now it is open 7 days a week. So don't wait for Sunday to stop in. This Mac's should not be confused with Mac's Mor or Les on S. Grand, as many people have been doing.

MAJESTIC RESTAURANT (C), 4900 Laclede, St. Louis, Mo., 63108, (314) 361-0211

A fixture in the Central West End, this inexpensive, good food, friendly, Greek restaurant has an American menu and a Greek juke box. This is a crowded place to have breakfast on Sunday morning or a neat place for a snack or diner anytime. Very mixed, you might even find the mayor of St. Louis here.

MARTIN'S BAR (C), 201 S. 20th, St. Louis, Mo., 63103, (314) 421-3242

Martin's is a disco bar/general bar/leather bar/show bar all in one building. They are open daily from 11am to 1:30pm and closed Sunday. Previously we mentioned sardines. While I really don't care for them, some people do. If that is their thing, ok. Martin's fits that description. I will qualify this by stating that this usually applies weekends after 10pm. They do offer a little diversity in one building, though. Martin's Bar itself is basically a large nondescript bar with a new postage-stamp sized raised dance floor. The VIP room is your real "disco sardine can". Downstairs is the Gateway Saloon, a leather bar which is the home of the Gateway MC. Just down the hall you will find the Stadium Baths (see entry).

MCC COFFEEHOUSE (C), 5108 Waterman, St. Louis, Mo., 63108, (314) 7284

This alternate to the bars is a social meeting place on Friday nights. It is frequently the starting point for people who then go on to movies or diner, or even the bars. It is a non-threatening place for people just coming out to meet someone or just have quiet conversation. Card and board games abound, and there are sometimes gatherings around the piano. During the summer frisby is frequently seen out front. If you are new in town or new to the Gay scene, this is the place you are likely to meet that one person that will introduce you to others to get your own circle of friends started. It is also, because there is no alcohol, one of the rare places in town where Gay people under 21 can meet legally. And if churches scare you, come anyway, this is a social outreach of MCC, nobody will preach to you or try to convert you.

METROPOLITAN COMMUNITY CHURCH (C), 5108 Waterman, St. Louis, Mo., 63108, (314) 361-7284

The MCC of Greater St. Louis serves as a very active Gay community center, with regular religious services, coffeehouses, dances and diners, rap groups, counseling and rooms for Gay A.A., Al-Anon, Overeaters Anonymous, Parents of Gays and others. Their telephone serves as a hotline of sorts when others cannot be reached. Tuesday thru Friday the office is open from noon until 4pm. Their monthly publication, The New Light is free. Services are at 11am and 4pm on Sundays and 8pm on Wednesdays. Bible Study is conducted Wednesday prior to the service.

<p>FIRST IN ST. LOUIS</p> <p>MODELS ESCORTS</p> <p>HONEST/DISCREET</p> <p>WAN-A-MAN</p> <p>(314) 428-0617</p> <p> WE'VE GOT WHAT YOU WANT</p>	<p>COME VISIT</p> <p>MAC'S</p> <p>ON THE CIRCLE</p> <p>4478 CASTLEMAN ST. LOUIS</p> <p>SERVING LUNCH 11:00 - 2:00</p> <p>OPEN SUNDAYS</p>
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MOONSTORM (C), Box 4201, Tower Grove Sta., St. Louis, Mo. 63118

This is a Lesbian/Feminist publication that you will find in many of the bookstores in the Central West End or at campus stores and Women's Eye. Very interesting.

MOR OR LES (C), 4135 S. Grand, St. Louis, Mo.

Many people think that since Mac moved from the Middle of the Road that it is closed. Surprise! It hasn't. They even have a disco on Thursday, Friday and Saturday nites. The records are spun by an attractive woman, so do check it out.

PARENTS OF GAYS (C), (314) 863-2748

Parents of Gays is an organization for parents and friends of Gays in the St. Louis area community. It consists of parents who are seeking support and understanding from each other, and who want to move toward a constructive and caring relationship with their Gay Children. Meetings are held in members' homes or at MCC. The general pattern is to have a meeting one month attended only by parents and to alternate that with a meeting the next month attended by both parents and Gays. The style is informal. Occasionally speakers are invited such as clergymen, counselors or members of organizations such as Dignity; other times the meeting develops through spontaneous conversation. The group helps members obtain more accurate information that counters erroneous stereotypes. Information may be obtained by calling MCC at 361-7284 or 863-2748. When parents cast out a Gay child, the suffering to both parents and Gays can be intense. When parents accept their Gay child, there may be a strengthening of the relationship and a closeness that is even greater than that with a 'normal' child. Daring to accept what our society says is bad may eventually lead to the joy of unconditional love.

POTPOURRI (C), 4755 McPherson, St. Louis, Mo., 63108, (314) 361-9203

In the Central West End you will find the Potpourri, just across the street from Left Bank Books. This is a quiet bar, very comfortable, and is the place to go if you like to dance but disco is not your bag. You can even hear each other when you talk here.

353-9715

OPEN 11:00 AM

MOR OR LES



St. Louis' Only Feminist Bar

Brothers Are Welcome

SERVING LUNCH & DELI DELIGHTS

4135 S. GRAND

R.A.V.E.N. (RAPE AND VIOLENCE END NOW) (C), (314) 868-6300

This is a hotline for men who need help controlling their urge to rape someone or who have had someone important to them raped and need help coping with that. The line is worked by volunteers from Brothers in Change.

STADIUM BATHS & HOTEL (C), 201 S. 20th, St. Louis, Mo., 63103, (314) 421-9912

The Stadium Hotel is the location of Martin's Bar and also the Stadium Baths. Low cost rooms are available for Gay men at the hotel. The Baths are open Friday and Saturday from 5pm to 8am. The charge - \$5.00.

SUNSHINE INN (C), 8½ N. Euclid, St. Louis
This West End restaurant provides health foods and vegetarian fare.

TIVOLI THEATRE (C), 6350 Delmar. St. Louis, Mo., (314) 725-0220

Repertary cinema with films frequently of interest to Gays, open to all, wall posters of features available free.

THE TRANSATLANTIC BALLOON COMPANY RESTAURANT, 2117 S. 12th,
St. Louis, Mo. (314) 773-8773

When the bars close many head for after hours restaurants to complete their evening. The Transatlantic Balloon Co. now serves breakfast on Friday and Saturday until 3am. It's a little hard to find and they don't have a good sign, but in Soulard, on 12th, once you get to Russell you are there.



V.D. INFORMATION & REFERRAL
HOTLINE (C), St. Louis, Mo.
(314)-453-3523

Any sexually active Gay person should have a V.D. check-up every three or four months, just to be sure. V.D. is epidemic in our society, and especially among Gay people. See our article on page 34. This hotline will give you accurate information, answer your questions and tell you where to get help. And, tell them you are gay and what you have been doing, they won't preach, but can't help you properly unless you are honest with them.

WOMEN'S EYE (C), 6344 S. Rosebury, St. Louis, Mo., 63105, (314) 721-1616

This is a Feminist and Lesbian bookstore that carries many books on these subjects that are not available elsewhere. You will also find that the friendly people here know just about everything in town that is going on and concerns women.

WOMEN'S SELF-HELP CENTER HOTLINE (C), St. Louis, Mo., (314) 531-2003

This hotline is for women who need any kind of legal, medical or other referrals, and also has information about programs to help victims of rape, abuse and battering.

WAN-A-MAN (C), (314)-428-0617

This is a male escort service. If you want someone for a dinner or movie date or "whatever" give them a call.

ZEBRA ROOM (C), 3230 Olive, St. Louis, Mo., (314) 535-1574

A real neat looking place that has a disco is the Zebra Lounge. This is a great place to disco on Monday night and on Thursday nights since few other places on this side of the river have disco other than on weekends. Contrary to belief, this is not a "Black only" bar. As its name implies, it is mixed, as are most other places. The Zebra has also been one of the most supportive bars for the gay community, as witness their recent \$100.00 gift to the Gay Hotline. Gaylife strongly feels that those places that willing give to help the community should in return receive the patronage of that community. See you at the Zebra.

SPECIAL ST. LOUIS NOTE: ALL OF THE ENTRIES IN THE ST. LOUIS SECTION HAVE BEEN CONFIRMED BY GAYLIFE STAFF, EVEN THOUGH MANY OF THEM, WHEN WE DID THE TYPING, INADVERTENTLY HAD THE SYMBOL GL DROPPED OFF.

NOTE: This guide was planned to include a special national listings section and a special bibliography. Both turned out to be too long to include with this issue and will be published in future issues. If you want to be notified when they are published, send us a stamped, self-addressed envelope and note which you are interested in.

GAYLIFE GUIDE TO ILLINOIS - IOWA

ILLINOIS BLOOMINGTON

MY PLACE (C), 424 N. Main St., Bloomington, Il. 61701, (309)-829-8411

This disco bar is for mixed Gay and non-Gay, men and women and is open from 7pm to 1 am Tuesday through Thursday and 7pm to 2am Friday and Saturday. There is a 50¢ cover charge most evenings, \$1.00 on Friday and Saturday. Everyone is welcome.

CARBONDALE

(UNCONFIRMED) Gay Peoples Union, Student Activities Center, 3rd Floor, Southern Illinois University, Carbondale, Il. 62901, The Gay People's Union has a social gathering on Sundays at the New Life Center, 913 S. Illinois St., 7:30 pm.; Merlin's, 315 S. Illinois Ave., Carbondale, Il., Disco/Dancing, Mixed Crowds; Washington St. Underground, 109 N. Washington, Carbondale, Il., Disco/Dancing, Mixed crowd, pool table.

CHAMPAIGN

HOLIDAY ADULT ARCADE (C), 213 S. Neil, Champaign, Il. 61801, (217)-344-4372

If you're interested in adult movie peep-shows, this Adult bookstore is where you'll find them. It is a men's only place but welcomes both Gay and non-Gay people. Open 7 days per week the hours are 10am to 2am except Friday and Saturday. Closing is at 3am.

(UNCONFIRMED) Gay Women's Group, Box 1096, Station A, Champaign, Il. 61820; Giovannie's Place, 521 N. Hickory, Champaign, Ill., mixed, disco dancing; Laverder Prairie News, Box 2096 Stn. A., Champaign, Ill., 61820, local news and events for women, monthly, \$3.00 per year.

EAST ST LOUIS

"FACES" (C), 130 Collinsville Ave. (Rear), East St. Louis, Il. 62201, (618)-271-7410

(GL) Their form indicates for Gay men only, but anyone visiting Faces knows that there is a large non-gay and women's contingent here. Open 10pm to dawn everyday except Sunday when their leather bar opens at 3pm and the disco at 8pm. Faces publishes a twice monthly newsletter, "St. Louis Disco News" which is free at the bar. Cover charge is \$1.00 weekdays, \$3.00 Friday and Saturday, \$2.00 on Sunday and holidays. Their show, the "Upstage Cabaret" is open every Friday and Saturday from midnight to 4am. The first floor features the disco. What can you say about it except that it is big, loud and yes, "sardinish"? The second floor features a great show. Many old familiar names locally in the field of female impersonation are appearing here as the River Queens. These include Miss Candy, Miss Eddie Gregory, Miss Terra Rene, and many others. Downstairs in the leather bar, home of the Blue Max MC.

NEWSROOM (C), 5th & Missouri, E. St. Louis, Ill., (618) 874-9419

The Newsroom Lounge features the "Grand Illusion of Male and Female Impersonation". The entertainers are really terrific and shouldn't be missed. The Newsroom Gayzette Revue starts at 11pm Friday and Saturday, and 8pm on Sunday.

SEE PAGE 50 FOR A SPECIAL GAYLIFE REVIEW OF CHICAGO

EAST ST LOUIS

ILLINOIS

SCHRADER'S (C), 204 N. 5th Ave, East St. Louis, Illinois

Just a half-block up the street from the Newsroom Lounge is Schrader's Lounge. As with the other two places mentioned in East St. Louis, it becomes very popular after 1:30am on weekends. They also have a fine show of female and male impersonation. All the E. St. Louis Gay bar are within walking distance of each other.

PEORIA

CLUB PEORIAN DISCO (C), 733 S.W. Adams, Peoria, Ill., 61605, (309) 674-5623

It's disco every night at the Club Peorian Disco bar; but they also occasionally have shows that are announced in advance. They cater to a mixed Gay crowd Sunday through Thursday, 9pm to 4am for a 50¢ cover charge and on Friday and Saturday from 8:30pm to 4am for a \$1.00 cover charge. For the summer they may expand their hours to include Saturday and Sunday afternoon.

(UNCONFIRMED) Gay Initiative Inc., Box 883, Peoria, Ill. 61652, Gay Initiative Inc. is a newly formed Gay organization that publishes a newsletter; Quench Room, 631 W. Main, Peoria, Ill., The Quench Room caters to a mixed crowd and features disco dancing.

QUINCY

DJ'S (C), 802 Main St., Quincy, Il. 62301, (217)-222-9860 & (217)-224-6802

D.J.'S is a newly established bar/show bar that's open 7 days a week from 7 pm to 1 am for Gay people to congregate. Sometimes there is a cover charge for the shows.

METROPOLITAN COMMUNITY CHURCH/ILLIAMO (C), (319)-524-7700

The M.C.C. - Illiamo is open to all people. On Wednesdays at 7:30 pm they have a Bible Study/Rap Group. The Worship Service is 7:30 pm Sunday. Their monthly publication, The Lamplighter is free.

(UNCONFIRMED) Continental, 400 Maine St., Quincy, Ill. 62301, Gay/non-gay.

ROCK ISLAND

CHANCES ARE (C), 2116 4th Ave., Rock Island, Il. 61201, (309)-786-9173

Chances are you'll find your niche at Chances Are when they feature disco, leather, Show and bar. Also it shouldn't be difficult to find your kind of people in the mixed women and men, Gay and non-gay crowd. Monday through Friday their hours are from 7 pm to 3 am and on Sunday they're open from 12 pm to 3 am.

GAYS UNITED OF THE QUAD CITIES (C), P.O. Box 444, Rock Island, Il. 61201, (319)-326-5800

G.U.Q.C. is a not-for-profit corporation organized in Illinois to

CONTINUED

GAY HOTLINE

ST. LOUIS 367-0084



Crisis
Intervention
Referrals
Information
Rap

Mon. - Fri.
6 to 9 P.M.

Newsroom Gayzette Revue

COME SEE THE GRAND ILLUSION
OF MALE AND FEMALE
IMPERSONATION

Fri. & Sat.
11 p.m. to 4 a.m.
Sunday
8 p.m. to 12

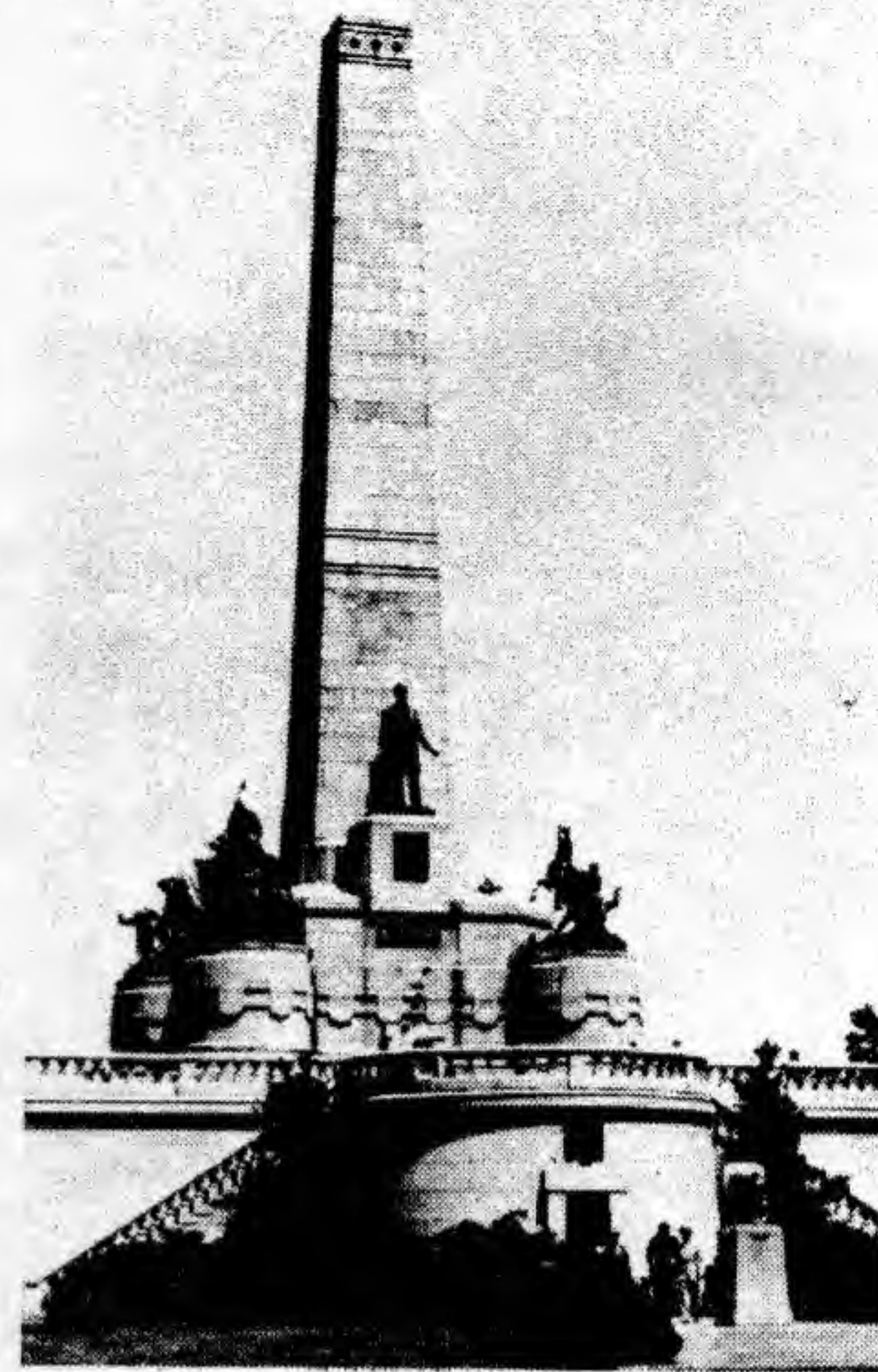
5th & Missouri, E. St. Louis, Ill.

ROCK ISLAND CONTINUED

ILLINOIS

provide an outlet for the Gay community to meet, exchange ideas, and find assistance. They operate a 24 hour information and help line, (319)-326-5800, and publish a monthly newsletter, G.U. Informer, with things of interest to the Gay community in eastern Iowa and western Illinois. A subscription is \$12 a year. They have available through their education committee counselling and rap sessions as well as a library. Their social committee is responsible for monthly membership functions as well as public functions. Membership is open to adult Gay and non-gay men and women who are interested in themselves and the Gay community and are willing to abide by the group's constitution and by-laws. Dues are \$12 a year which also covers a subscription to G.U.I. Meetings are currently being held at the Unitarian Church, Kimberly Rd., Davenport, Ia. on the 1st Sunday of each month at 2 pm.

(UNCONFIRMED) Adult Pleasure Palace, 313 20th St., Rock Island, Ill. 61201; The Conquest, 1524 4th Ave., Rock Island, Ill. 61201, The Conquest features dancing for Gay people.



SPRINGFIELD

GEE I TAVERN (C), 212 N. 5th St., Springfield, Il. 62701 (217)-522-0275

Gee I Tavern is a closed door bar, open primarily for older Gay men. Also a few women patronize this place. They're open seven days a week 8pm to 1am.

(UNCONFIRMED) Smokey's Den, 127 N. 5th Street, Springfield, Ill., Smokey's Den features Disco/Dancing; Smokey's 'Nu' Den, 3003 Mayden Rd., Springfield, Ill., Smokey's 'Nu' Den features Disco/Dancing; Springfield Gay Liberation, Box 1052, Springfield, Ill. 62705.

URBANA

GAY SWITCHBOARD (C), (217)-384-8040

This is a crisis intervention/referral/information and rap line. If you are in or near Urbana, they can be reached from 7:00 pm to 1:00 am.

GAY ILLINI (C), 270 Illini Union, Urbana, Il. 61801, (217)-333-1187

The Gay People's Alliance at the University of Illinois in Urbana-Champaign is a non-profit, political student's group for Gay people. They sponsor a hotline, Gay Switchboard, nightly from 7 pm to midnight, (217) 384-8040. They also have a rap group and Speakers Bureau-Resource Center (lending library). The dues are \$1.00 to become a voting member. Meetings are held every Sunday at 7:30 pm in 270 or 273 Illini Union (even when U. of I. is not in session.) Office hours vary from semester to semester.

IOWA AMES - CEDAR RAPIDS

OPEN LINE, INC. (C), 2502 Knapp St., Ames, Ia. 50010, (515)-292-7000

Open Line, Inc. is a free, confidential listening service for the Ames-Iowa State University Community. They are the contact group for the Gay men's rap group and Lesbian alliance. Their phone number is (515) 292-7000. Their hours are from 9 am to 3 am daily.

WAREHOUSE (C), 525 H St. SW, Cedar Rapids, Ia. 52404, (319)-365-9044

Gay women and men patronize the Warehouse disco/show bar and restaurant. They're closed Sunday. Hours Monday through Friday are from 12 noon to 2 am and Saturday from 4 pm to 2 am.

IOWA

SIDETRACK LOUNGE (C), 169 4th St. SE, Cedar Rapids, Ia. 52401, (319)-363-0393

The Sidetrack Lounge is a disco bar with a mixed crowd, Gay/non-gay, men and women. They're open every day except Sunday from 3:30 pm to 2:00 am.

COUNCIL BLUFFS - DES MOINES

IOWA

GOOD TIMES TOO ADULT BOOK STORE (C), 117 N. 16th St., Council Bluffs, Ia. 51501, (712)-322-7860

With over 200 titles of Gay magazines on display, approximately 450-500 different Gay films in stock (they carry Falcon, Target, and Colt films) and 40 sit down arcades, you're sure to find something for yourself at the Good Times Too Book Store. They're open for Gay/non-gay women and men. Their hours are from 9 am to 12 pm Monday through Saturday, Sunday they're open from 11 am to 10 pm. Man's World, a Gay bath house is in the same building.

A MIND OF YOUR OWN (C), 1171 25th St., Des Moines, Ia. 50311, (515)-277-9091

A Mind Of Your Own is a non-sexist bookstore that publishes a bi-monthly newsletter and sponsors non-sexist educational community outreach programs. They cater to Gay/non-gay men and women. Monday through Saturday they're open from 9 am to 7 pm and they're closed Sunday.

BACHELORS LIBRARY (C), 919 Walnut, Des Moines, Ia. 50309, (515)-243-9762

Bachelor's Library, an adult bookstore, has a 27 booth movie arcade offering 54 mixed selections. They have a large Gay selection of magazines and pocket books. Also, they carry connection magazines, novelty items, and over 400 8mm films. Their store is for Gay and non-gay people. Hours Monday through Saturday are 10:00 a.m. to 1:00 a.m. and Sunday from 1:00 p.m. to 9:00 p.m.

BG LOUNGE (C), 208 3rd St., Des Moines, Ia. 50309, (515)-243-9747

The BG Lounge is a disco/show bar catering to a mixed Gay/non-gay crowd. They're open daily from 12:00 p.m. to 2:00 a.m. and closed Sunday. There is a cover charge Friday and Saturday evening. Friday and Saturday they feature a drag show at 11:00 p.m. and a Top 40 disco from 9:00 P.m. to 1:00 a.m.

CHURCH OF THE HOLY SPIRIT MCC (C), Bell & Casady Drive, Des Moines, Ia. 50315, (515)-287-5510 The Church of the Holy Spirit MCC sponsors student and rap groups, counselling services, and a religious bookstore. "All are welcome." Services are 7:00 p.m., Sundays. Hours Monday and Friday are 9 to 12 and Tuesday and Thursday 9 to 9. Their monthly publication, *Proclaimer*, is free.

CITY DISCO (C), 545 6th Ave., Des Moines, Ia. 50309, (515)-243-9953

City Disco is Des Moines' largest Gay oriented disco with a 100% Gay staff, but the crowd is mixed. They feature a large parquet dance floor with a spectacular light show and continuously updated "state of the art" sound system. The main disco area is decorated as a park, complete with lighted trees, trellis, gardens and porch swings. Away from the driving force of the disco the "Shelter House", complete with a Kosher Deli and small stage for shows is a retreat from the noise and energy of disco. The "Patio Bar" is just a few feet from the dance floor and serves as a quick watering spot. They feature a Saturday afternoon (2 p.m.-5 p.m.) "Jam Session" with area musicians sitting in with the RIK Storm IV Group. Monday through Friday they're open from 4 p.m. to 2 a.m., Saturday from 2 p.m. to 2 a.m., and Sunday from 6 p.m. to 10 p.m. The City is their free monthly publication. Thursday and Sunday there is a \$1.00 cover charge; Friday and Saturday the cover charge is \$2.00.

GAY COALITION OF IOWA (C), Box 1953, Des Moines, Ia. 50306, (515)-287-6182

The Gay Coalition Of Iowa is a nonprofit organization for Gay men and women. They have a general meeting the second Thursday of each month at 7:30 p.m. Presently, they have a weekly rap session Friday nights from 8 p.m. to 10 p.m., social activities at least once a month, and a Speaker's Bureau. They also publish the *GCI Reporter* monthly. Membership dues are \$5.00 a year.

OUR PLACE (C), Des Moines, Ia. 50309, (515)-280-1155

Our Place will open in June 1979 in downtown Des Moines as a completely Gay bar and disco. Interested persons may contact City Disco for the opening date and location. The cover charge Thursdays is \$1.00, and on Friday and Saturday, \$2.00.

IOWA CITY - SIOUX CITY - WATERLOO

GAY PEOPLE'S UNION (C), Iowa Memorial Union, University of Iowa, Iowa City, Ia. 52242, (319)-353-7162

The University of Iowa Gay People's Union is committed to increasing the awareness of both Gays and the general public through consciousness raising groups, the operation of the Iowa City Gay Line, political activism, and public speaking engagements. They periodically sponsor Human Rights Conferences. Group activities such as camping trips and shopping trips to Chicago occur as interest arises. The members are Gay males and pay \$5.00 per year to vote. Meetings are every first and third Sunday at 7:30 at the Wesley House. Monday through Thursday their hours are from 7:30 to 10:00 p.m. They publish *Gaily Iowan* every 6 weeks, no charge.



DIGNITY/SIOUXLAND (C), P.O. Box 1711, Sioux City, Ia. 51102

Dignity/Siouxland was organized in April, 1978, as a chartered chapter of Dignity Inc. This chapter's membership serves the spiritual and social needs of Gay Catholics and their friends, but about half their membership is Protestant. They work to serve their Gay community, as well as offer educational workshops and seminars. Membership dues are \$15.00 per year (including national and local newsletters). Meetings are every Sunday.

INN TOUCH LOUNGE (C), 1445 Sycamore, Waterloo, Ia. 50703, (319)-234-9696

The Inn Touch Lounge is a disco/bar for Gay women and men. They're open from 5:30 p.m. to 2:00 a.m. Monday through Saturday. They're closed Sunday. There's a \$2.00 cover charge on Friday and Saturday. On Thursday they feature women's music from 10 p.m. to 2 a.m. Friday and Saturday they feature disco from 10:00 p.m. to 2:00 a.m.

(IOWA UNCONFIRMED) Dugan's Deli, 2902 West, Ames, Ia., Restaurant, mixed Gay and non-gay; Aragon Tap Room, 322 2nd Ave. SE, Cedar Rapids, Ia. 52401, (319)-364-9727, Open 7 a.m.--2 a.m., food, dancing, mixed Gay and non-gay, Gay after 10:30 p.m.; Lambda Letters, Box 265, Cedar Rapids, Ia. 52406, Lambda Letters, \$6 yearly, is published by Pride of Lambda; Pride of Lambda, Box 265, Cedar Rapids, Ia. 52406, (319)-362-2629 or Side Track Lounge, The Pride of Lambda publishes Lambda Letters; Private Club, 113 A Avenue N.W., Cedar Rapids, Ia., Disco/Dancing; Bachelor's Library, 919 Walnut, Des Moines, Ia. 50309 (515)-243-9762, books; Country Cove, 323 Court St., Des Moines, Ia., The Country Cove furnishes accommodations, baths, and disco dancing; M-2 Disco Lounge, 1201 Grand Ave., Des Moines, Ia. 50309, (515)-243-9597, The M-2 Disco Lounge is open Monday through Saturday from 4 pm to 2 am for a mixed crowd of Gay men and women. On Friday and Saturday there is a \$1.00 cover charge; Grinnell College Gay Community, C/O Student Affairs Office, Grinnell, Ia. 50112, Phone through college swbd., Grinnell College Gay Community offers counselling and referrals and sponsors regular social events and educational activities; Better Homes and Dykes, Iowa City Lesbian Alliance, 3 E. Market St., Iowa City, Ia. 52240, Better Homes and Dykes is published by the Iowa City Lesbian Alliance; Boulevard Room, 325 E. Market St., Iowa City, Ia. 52240, The Boulevard Room caters to a mixed crowd, disco dancing; Iowa City Lesbian Alliance, 3 E. Market St., Iowa City, Ia. 52240, (319)-353-6265, The Iowa City Lesbian Alliance offers peer counselling, sponsors Gay rap groups, organized conferences, dances, coffeehouses, and publishes Better Homes and Dykes.

GAYLIFE GUIDE TO

KANSAS NEBRASKA S DAKOTA

KANSAS HARPER - LAWRENCE

ROSALEA'S HOTEL (C), 121 West Main St., Harper, Ks. 67058

Now beginning its second decade, Roselea's Hotel is one of the most unique hotels in America. Dubbed the "Oasis of the Bible Belt", it represents a new attitude in the area of sleeping establishments. The unique building is an 'ugly, old, two-story stuccoed sandstone structure with a peeling coat of tulip-red paint,' with a 'foil and collage' decor inside. The artist, proprietor makes her guests feel like people, not numbers. Rosalea's Hotel has retained peace and tranquility by eliminating telephones, color television and credit cards. This is a private hotel for Gay/non-gay men and women with memberships. It's open from May Day through Labor Day. Write for a free brochure.

GAY SERVICES OF KANSAS (C), Box 0, Room 104A, Kansas Union, University of Kansas, Lawrence, Ks. 66045, (913)-864-3091

Gay Services of Kansas is the latest version of a long active Gay Organization on the University of Kansas campus. The focus of the organization shifts according to what is seen as the primary need at the time. They have a lending library, subscribe to many Gay periodicals, provide peer counselling and referrals to competent, professional counsellors, provide information on Gay meeting places in the Kansas City/Topeka/Lawrence area, as well as using the Gayellow Pages to assist those who are traveling, hold dances, and in general, try to help the Gay person in any way they can. They have a hotline, (913) 864-3091. Their business hours are during the normal school sessions from 8am to 5:30pm, Monday thru Friday. Sporadically GSK publishes a free newsletter, "The Yellow Brick Road".

SISTER KETTLE CAFE (C), 1347 Massachusetts, Lawrence, Ks. 66044, (913)-842-1126

Sister Kettle Cafe is a community owned, collectively operated vegetarian restaurant with the aim of providing the Lawrence area with the eating alternative of high quality, nutritious foods prepared with care and served at fair prices. They are open for Gay/non-Gay men and women Monday through Friday from 11:30 am to 9:30 pm and Saturday and Sunday from 9:00 am to 2:00 pm.

WICHITA

DANNY'S CATTLEMEN'S ASSOCIATION, LTD. (C) 1534 S. Ida, Wichita, Ks. 67211 (316) 262-9222

Danny's Cattlemen's Association, LTD is a bar and restaurant that caters to Gay men and women (primarily men). This is a private organization with a yearly \$10 membership fee plus a 10 day waiting period. They're closed Monday, Tuesday through Saturday they're open from 5pm to 3 am, and on Sunday from 5pm to 12:30 am.

GAY MEN'S RAP GROUP (C), Wichita Free University, Box 56, Wichita State University, Wichita, Ks. 67208, (316)-689-3464

The Gay Men's Rap Group is a rap/self-help group for men only. They meet every other Tuesday from 7:30 - 9:00 pm at Wichita State University Campus Activities Center.

KANSAS

LESBIAN RAP GROUP (C), Wichita Free University, Box 56, Wichita State University, Wichita, Kansas, 67208 (316) 689-3464

The Lesbian Rap Group is a rap/self-help group offering information and referral services for women only. It is a private group. To be a member, you must be registered with Wichita Free University, have approval of the convener or be brought by a member. They meet at the Wichita State University Campus Activities Center from 7:30 to 9:00 pm Thursdays.

METROPOLITAN COMMUNITY CHURCH (C), 907 S. St. Francis, Wichita, Ks. 67208, (316)-267-1852

The Metropolitan Community Church of Wichita offers counselling and sponsors rap and self-help groups for men and women. They ask for members to take four membership classes. Monday through Saturday their hours are from 10am to 5pm. Sunday services are at noon and 6:45pm. Their monthly publication, "Sower", is available free.

TOPEKA

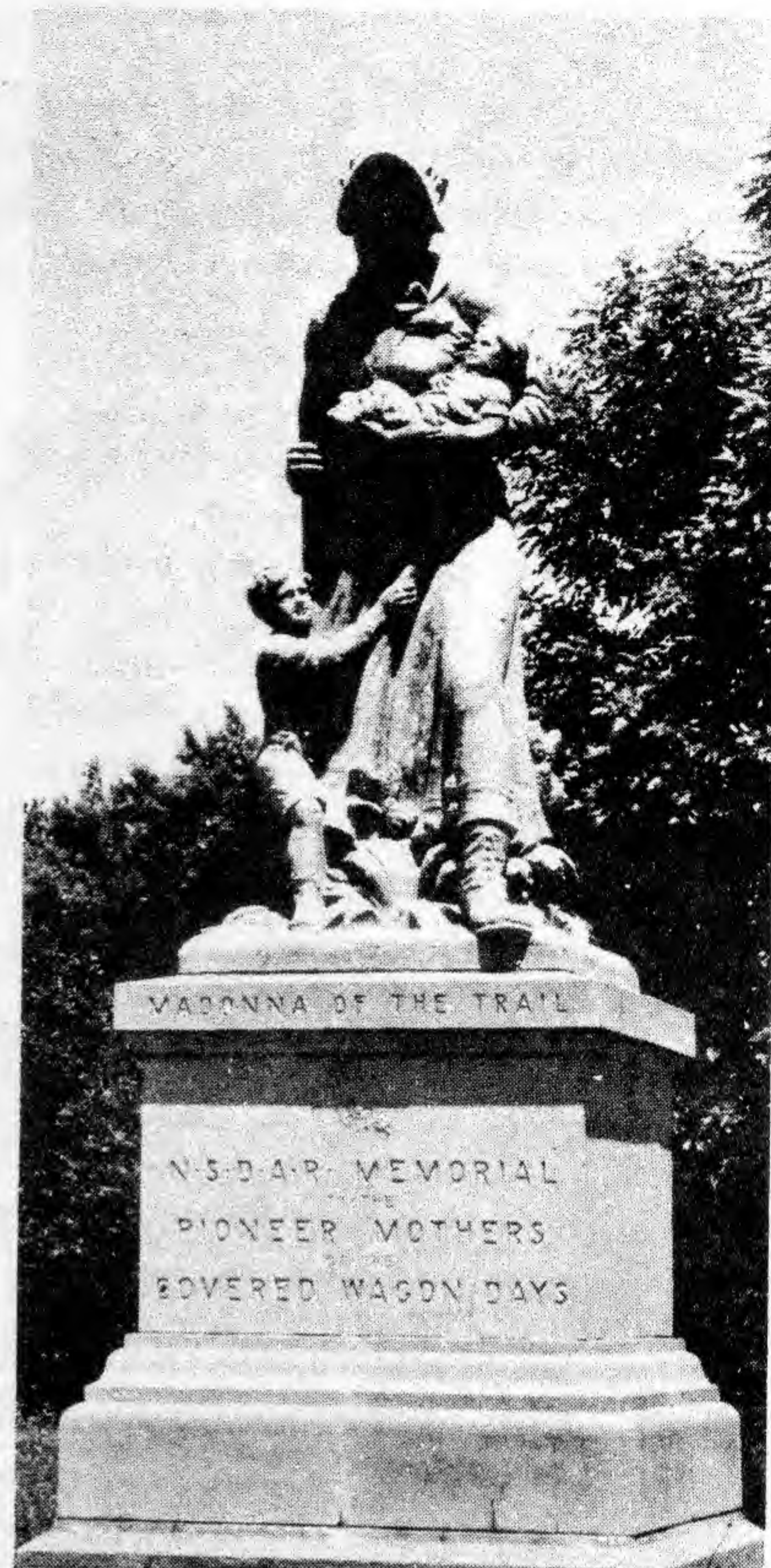
CRE'S ENTERPRIZE INC. (C), 2436 S.E. Virginia, Topeka, Ks. 66605, (913)-296-9801

CRE's Class B Bottle Bar/Disco caters to a private membership of Gay and non-gay women and men. Dues are \$10 a year, plus a 10 day waiting period. Hours are 3pm to 3am Monday thru Wednesday and Friday thru Sunday. Thursday they're open 1pm to 3am. The disco is open Friday and Saturday nights from 11pm to 2:30am.

THE LAMBDA CLUB (C), 617 West Paramore, Topeka, Ks. 66608, (913)-296-9089

The Lambda Club caters exclusively to the Gay community providing disco, mixed drinks, beer, entertainment and a very friendly atmosphere. Since it is a private club they are allowed to admit minors although they should be 21 before consuming alcoholic beverages. There is a \$10.00 yearly membership fee; out of town guests don't have to buy a membership. Member's guests are allowed. There is a \$1:00 cover on Friday and Saturday night to non-members. There is a special show monthly, volleyball games Saturday and Sunday at 3:00 pm, a special program and price specials every Sunday night called "Sunday Night Live." They have a bi-monthly publication, the Lambda Club Newsletter, that is free to members. Their hours are 6 pm to 3 am Monday through Friday and 3 pm to 3 am Saturday and Sunday.

(KANSAS UNCONFIRMED) Pete's Pub, 2550 W. 47th St., Kansas City, Kan., 66103, (913) 722-9867; Women's Coalition, Box 104B Kansas Union, University of Kansas, Lawrence, Kan., 66045, (913) 864-4934, The Women's Coalition serves as a 'clearing house' and drop-in center for women, self-defense, self-health, lesbian rape and CR are coordinated through the center, open 10am to 4pm; Northside T-Room, 1435 N. Tyler, Topeka, Kan., 66608, (913) 296-9089, a private organization open noon to 3am; Poor Richard's, 9th & Quincy, Topeka, Kan., after hours restaurant, mixed; Gay Community Association, Box 13013, Wichita, Kan., 67213, (316) 686-6374, peer and professional counselling, legal and medical referrals, newsletter; R&R Club, 100 31st S.W., Wichita, Kan., 67217, (316) 522-9786; Student Homophile Alliance, Box 56, Wichita State University, Wichita, Kan., 67208, (316) 689-3464; Train Depot, 1306 E. Harry, Wichita, Kan., 67211, (316) 265-9115, Gay women; Wichita Gay Community Association Newsletter, Box 13013, Wichita, Kan., 67213, monthly, free at the bars, subscription \$1.20 for four months.



WOMONSPACE (C), 908 Martin Dr. W., Bellevue, Neb., (402) 291-5887

NEBRASKA

Womonspace is a non-profit Lesbian-Feminist group that promotes wimmin's culture such as concerts. They also sponsor wimmin's dances.

LINCOLN

GAY CRISIS AND REFERRAL LINE, Lincoln, Neb., (402) 475-5710

This is a volunteer service to answer questions, rap, intervene in crisis situations and make community referrals.

OFFICE LOUNGE (C), 1705 "O" St., Lincoln, Neb., 68508, (402) 474-9298

"Nights are great at the Office Lounge disco bar, the only bar in Lincoln catering to Gays". They do have a mixed crowd, Gay/non-gay, women/men. Hours are 9am to 1pm Monday thru Saturday. In the last week of July they have a festive "XMAS IN JULY" celebration. Also, Jay and Karen's 2nd annual "State Wide Beer Bust" will be announced. Plans are to expand the lighted disco floor and feature a piano bar.

WOMEN'S HOTLINE (402) 472-2597 (See Women's Resource Center)

WOMEN'S RESOURCE CENTER, Room 116, Nebraska Union, University of Nebraska/Lincoln, Lincoln, Neb., 68508, (402) 472-2597

The Women's Resource Center serving as a community center is a political student group that sponsors a hotline, (402) 472-2597, counselling services, rap/self-help groups, library, feminist counselling and gathering space. Their membership is open to Gay/non-Gay people (the majority of their members are women.) During the academic school year they're open from 9:00 am to 4:00 pm Monday through Friday. Every other month they publish the W.R.C. newsletter.

OMAHA

DIAMOND BAR (C), 516 S. 16th St., Omaha, Neb., 68102, (402) 342-9595

For over a quarter of a century the Diamond Bar (leather bar) has catered to Gay males. Monday through Saturday they are open from 7am to 1am, Sunday their hours are from 12 o'clock noon to 1am.

GAY RAP LINE, Omaha, Neb., (402) 553-5900

This service is open 7pm to 2am daily and is sponsored by G.A.I.N. They can provide support to you in the form of honest answers to your questions, as well as referral to professional and community services. This is also a crisis intervention hotline.

STAGE DOOR LOUNGE (C), 1512 Howard St., Omaha, Neb., 68102, (402) 342-8715

The Stage Door Lounge features a disco/show bar and game room. They cater to Gay men and women. Monday through Saturday they are open 11am to 1am; Sunday noon to 1am. There is a \$1 cover charge Monday through Wednesday and \$2, Thursday through Sunday.

NEBRASKA

THE OLDEST IN THE STATE

DIAMOND BAR

The Gayest

516 S. 16th ST.
OMAHA NEB.

SAME LOCATION OVER 40 YEARS

OMAHA

NEBRASKA

ZODIAC BATHHOUSE (C), 4001 Farnam, Omaha, Neb., 68131, (402) 346-3900

The Zodiac Bathhouse is a bath/coffeehouse for Gay men. Membership is private. Sunday thru Thursday hours are 6pm to 2am, Friday and Saturday from 6pm to 6am.

(NEBRASKA UNCONFIRMED) G.A.A. & Al-Anon, Omaha, (402) 345-2563; Bud's Tavern, 106 W. 4th St., Grand Island, Neb; Adult Book & Cinema, 921 "O" St., Lincoln, Neb (402) 474-9810; Casey's Other Place, 1020 P St., Lincoln, Neb.; Lincoln Gay Action Group, 333 N. 14th St., Lincoln, Neb., 68508; Lincoln Gay News, 1441 G. St., Suite A-2, Lincoln, Neb., 68508; Spigot, 304 S. 13th St., Lincoln, Neb.; Village Inn, 111 S. 29th St., Lincoln, Neb.; Cave Under the Hill, 506 S. 16th St., Omaha, Neb; Dignity/Omaha, 138 N. 31st Ave., Omaha, Neb., (402) 345-7169; G.A.I.N. Box 715 Downtown Sta., Omaha, Neb., 68101; Hollywood Disco, 14th & Harney, Omaha, Neb.; Lutherans Concerned, Box 3173, Omaha, Neb, 68103; MCC of Omaha, Neb., (402) 345-2563; Olympic, 14th St., Omaha, Neb.

S DAKOTA

HITCH'N POST BAR (C), 321 S. Lincoln, Sioux Falls, SD., 57104, (605) 332-9348

The Hitch'n Post is for Gay people and "a very few non-gay" people. They also serve as a community center with a rap group and self-help group. Open daily 4pm to 2am.

SIOUX EMPIRE GAY COALITION (C), Box 220, Sioux Falls, SD., 57101, (605) 332-8066

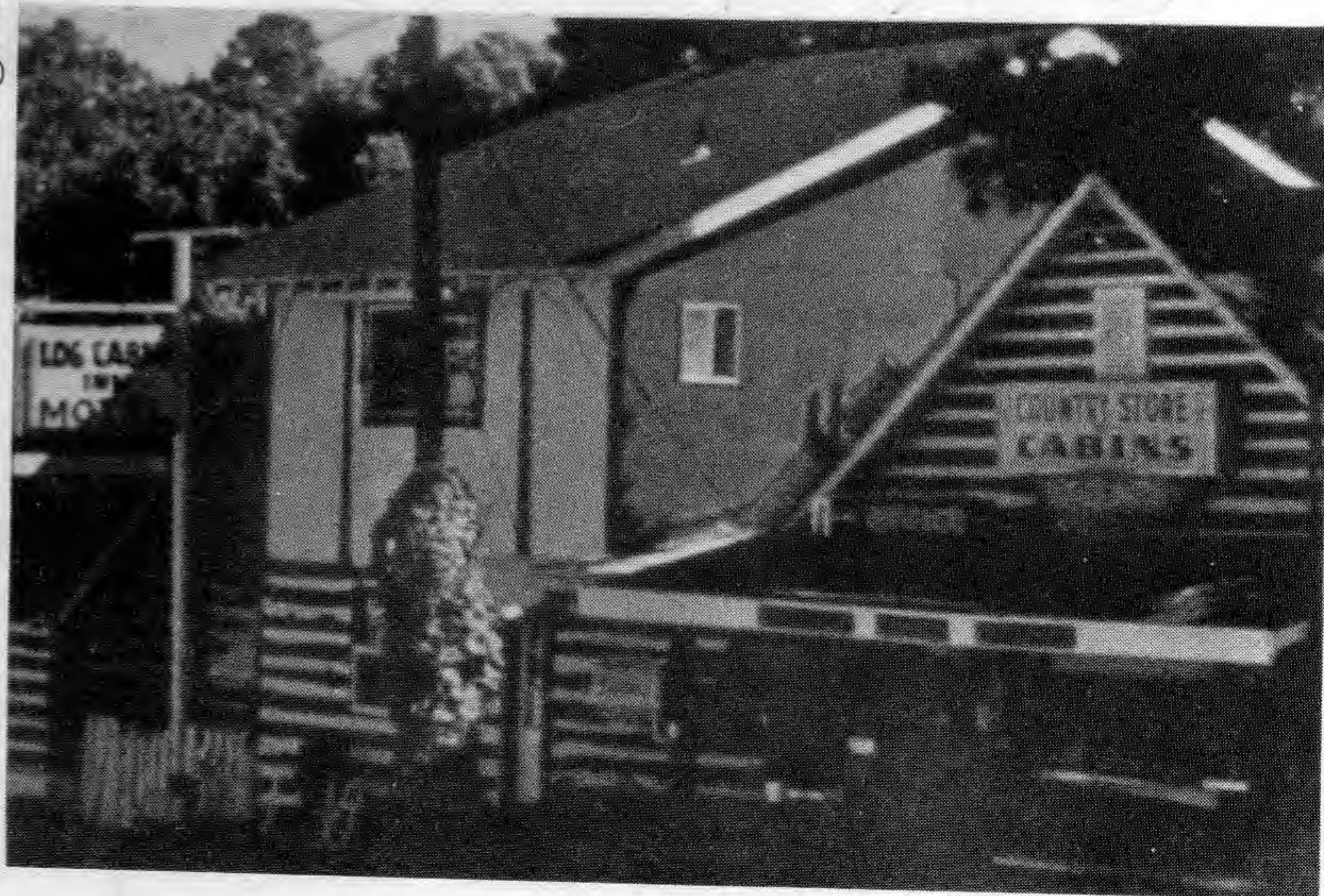
The Sioux Empire Gay Coalition is a political, non-profit group sponsoring counselling and self-help group meetings for Gay and non-gay women and men. Subscriptions for their monthly publication, "Together" are \$3 a year, and membership dues are \$12 (includes subscription). Meets the second Sunday at 6pm. A pot luck party is held the last Saturday of the month at the Hitch'n Post.

GAYLIFE GUIDE TO ARKANSAS - OKLAHOMA

EUREKA SPRINGS ARK

LOG CABIN INN & COUNTRY STORE (C)
42 Kingshighway
Eureka Springs, Ar. 72632
(501) 253-9400

The Log Cabin Inn & Country Store is a motel with a snack shop located "in the heart of the Bible Belt" so they are open for Gay and non-gay people. Monday and Thursday hours are 8am to 8pm, Tuesday, Wednesday, Friday and Saturday hours are 8am to midnight.



OKLAHOMA

PIP (C), Oklahoma, Norman, Ok. 73069

If you're into period clothing, visit Pip. This very small shop for mixed Gays and non-gays has clothes from the 1920's through the 1950's. Private fittings are available. Pip is open on Mondays, Tuesdays, Wednesdays, Fridays, and Saturdays from 11 a.m. to 7 p.m. It is closed on Thursdays and Sundays. The mailing address is 316 E. Duffy, Norman, Ok. 73069.

OKLAHOMA CITY

CIRCA CLUB (C), 2201 NW 39th St., Oklahoma City, Ok. 73112, (405)-525-3344

The next time you're in Oklahoma City, you might want to visit the Circa Club. This general and western bar caters to Gay people only--especially men, though a few women go there, too. It is open 7 days a week from 12:00 noon to 2:00 a.m. There are no dues or cover charge.

D.J.'S CLUB (C), 2805 NW 36th St., Oklahoma City, Ok. 73112, (405)-942-9658

D.J.'s Club is a general bar catering to Gay people only--primarily women. Closed on Mondays and Tuesdays, it is open Wednesdays, Thursdays, Fridays, and Saturdays from 6:00 p.m. to 2:00 a.m. On Sundays it is open from 3:00 p.m. to 12:00 midnight. This private club has no membership requirements for out of state guests. There is a \$1.00 cover charge on weekends (Fridays and Saturdays). D.J.'s offers a free Sunday brunch, a large dance floor, and extremely nice, clean surroundings. Upon request, a proper I.D. (showing 21 years of age) must be displayed.

FREE SPIRIT (C), 3125 Classen Blvd., Oklahoma City, Ok. 73118, (405)-521-9371

The Free Spirit is a private disco bar open from 9:30 p.m. to 2:00 a.m. on Mondays, Tuesdays, Wednesdays, and Thursdays, from 8:00 p.m. to 2:00 a.m. on Fridays and Saturdays, and from 2:00 p.m. to 2:00 A.m. on Sundays. It caters to mixed Gays and non-gays. Membership requirements include state residence and dues of \$10 a year. For those out of state there is a charge of \$2.00 for one night. On weekends there is a \$3.00 cover. The mailing address is Box 60405, Oklahoma City, 73146.

TULSA

METROPOLITAN COMMUNITY CHURCH (C), 3616 E. Admiral Place, Tulsa, Ok. 74115, (918)-587-0283

The two words which best describe the M.C.C.-Tulsa's approach are "positive" and "inclusive". They try to provide an atmosphere and assistance to positive personal growth through services, counselling, education, exchange of skills and resources, and through sincere personal encouragement. They are inclusive in language, service, and attitude; that inclusiveness is an outreach to men, women, young, old, sightless, hearing impaired, physically handicapped, etc., without restrictions according to race, color, sexual or affectional orientation, affluence or lack of affluence. They offer counselling services and sponsor rap groups. On Wednesday there is a 7:00 pm class for new members; at 8:00 pm there is a Bible Study Class. Services are held at 11:00 am and 7:30 pm Sunday. Agape' is their free bi-monthly publication.

(OKLAHOMA UNCONFIRMED) Sunshine Bookstore, 320 White, Norman, Ok., 73069; Walter Mitty's Bar, 573 University Blvd., Norman, Ok; Christ The King Metropolitan Community Church, 401 S.E. 22nd St., Oklahoma City, Ok., 73129, (405) 632-3625, publishes the "Dove"; Crescendo, 2805 NW 36th St., Oklahoma City, Ok., 73112, (405) 942-9658; Libertarians For Gay Rights, 1206 NW 40th St., Oklahoma City, Ok., 73118; Outriggers Club, 2460 NW 39th Expressway, Oklahoma City, Ok., 73112, (405) 942-9000; Road House, 9625 NE Expressway, Oklahoma City, Ok; Bambo, 7204 E. Pine St., Tulsa, Ok, 74115; Body Shop, 1346 E. 11th St., Tulsa, Ok., 74120; Doors Club, 1611 E. 11th St. Tulso, Ok., 74102; Friends Lounge, 1716 E. Third St., Tulsa, Ok., 74101; Le Cabaret, 3248 E. Admiral Place, Tulsa, Ok., 74110; New Plantation, 51st St., Tulsa, Ok., 74135; Whittier Square Book Store, 1 N. Lewis, Tulsa, Ok., 74110; Zebra Lounge, 720 S. Main St., Tulsa, Ok., 74119.



by
**BYRON
DAVIDSON**

Karla Jay and Allen Yound, eds., *Lavender Culture*, Jove/HBJ Books, 1978.

Leo Buscaglia, *Love*, Charles B. Slack, Inc., 1972.

There is culture in the Gay world. The culture of the Gay world is more significant than those phenomena studied by psychologists and sociologists. What passes as knowledge of the Gay world for both straights and Gays is either that of the clinical pathologist or that of the personal experience. The view of both is like looking at reality through one end or other of a microscope.

In *Lavender Culture* the various articles demonstrate that any community has a culture, a set of mores, an ethos, those values, perceptions, and experiences that set it apart. This different ground of existence, a 'metaphysique,' is the basis, building block, for how and what that community creates and lives that makes that community unique. Not all forms of Behavior, Thought, and Feeling are healthy. Some BTF patterns are limiting, consciousness lowering and even dull or deadly. Does the BTF pattern, your world view, your philosophy of life support you? Or does it make you normal? Just another zombie? Does the community ethos support you or does it create a person who has to have more, quicker -- and now -- to be sure you are alive? Are days a drag to get through to the stimulation of the night? Where and in what is the point, the meaning, the value of a BTF pattern to be found. The essays collected by Jay and Young examine these and other questions of the Lavender Culture.

The essays examine aspects of Gay culture both supportive and limiting. The flattering and uncomfortable are both presented in the book. The range of culture examined extends from the traditional bar scene to that

of the fine arts -- dance, music, literature. Both feminist and macho viewpoints are given airing. Unfortunately most of the essays do not deal with subjects of concern to the Midwest or St. Louis scene. This does not negate the value of reading this book. It is this lack of community and culture that is characteristic of the St. Louis scene. The Lavender Culture in St. Louis is, on one hand 1950's -- piss elegant, closeted, bar centered, and on the other hand struggling to come together into the 1970's. All of the issues discussed in *Lavender Culture* are hot and personally pressing issues. This is true regardless of how "liberated" or not you are.

What happy human being isn't interested in "Sex and the Pursuit of Pleasure," the subject of Part Two of the book. Rita Mae Brown and Arthur Bell are the star kick-off authors. The hot essay in Part Two is "Forums on Sado-Masochism." The boys downstairs at Martin's and the macho disco queens will be heard from after reading this provocative panel discussion. Part Three examines past and present of the great homosexual home -- the bar. No one will like much of this section. But who likes dirty linen aired. It is granted that the bar scene serves a current necessary function -- safe meeting ground, socialization, dancing and all that. And there are serious problems with Gay bars. If you don't believe it, read this section, or read the passing mention of bars and the numbers of alcoholics in the *Lavender Culture* in *Time*, April 23, 1979 or the article, "Gays on the Rocks" in *Christopher Street*, January, 1979.

The next four sections of the book deal with fine arts, music, dance, theatre and literature of the Lavender Culture. The authors wisely include articles on popular cultural items such as rock music, star-cults, Broadway theatre, Gordon Merrick soft-core porno-pulp, comedy and satire. The volume is rich in Lesbian-Feminist material. This provides a good counterbalance for the usual Gay = male syndrome. In many ways the remainder of the topics of the book are the most significant. Part Eight is entitled, "Young and Gay" which deals with the problems of younger Gay people. Unfortunately nothing is addressed specifically about ageism in the Lavender Culture -- the new religion of youth cult. One of the best series on growing up and maturity in the Gay community-culture is the series by A Nolder Gay, first published in Boston, then as a book of essays and now reprinted in *Gaylife*. (EDITOR'S NOTE: Except for the article in

issue # 3, A View From The Closet is original material written for *Gaylife*.)

For myself the best section of the book is Part Nine, "Challenging Macho Norms." Much that I have experienced and know that is deleterious in the Lavender Culture is the acceptance of heterosexual values, BTF's as the norm, the way it is and should be and the enshrinement of the "Macho-Norm." This macho-cool-exteriority has become the accepted way to be Gay. The Gay culture's imitation of the Marlborough man has become so cultish that it is big business and is even being picked up by straight culture. Sometimes macho-drag is frightening. How you dress, act, feel, project, socialize is a statement of your BTF. It is the visible expression of who you are, want to be and how you value-feel about yourself and your community. One Saturday night in April a person was at Martin's in full Nazi-brown shirt, riding pants, boots and belts-- sans swastika. He was noticed, admired, fondled, given deference. This was Cabaret. Nearly everyone I talked to about macho-uniform-proletariat-hyperbutch drag that nite and since has defended, justified and rationalized the macho cult. Adopting the BTF's of the oppressor in the name of liberation, self-expression, fantasy, fun, fashion, etc. needs to be seriously thought through. The exciting essay about macho is John Mitzel's "Sports and the Macho Male." It is my personal favorite for several reasons. Mitzel articulates ideas, insights and feelings I have had. The author's analysis of the value system, psychology, motives, rewards of aggressive-competitive "sports" is sharp and telling. A point of obsession is the fanatical demand to win, to win at any cost. To win, to humiliate, to vanquish, to destroy the worth of the "opponent" is the covert, but ultimately real, purpose of any type of macho BTF pattern. This is significantly true of the macho cult in the Gay culture.

Dr. Charles Silverstein, author of *A Family Matter*, co-author of *The Joy of Gay Sex* and author of the forthcoming *Gay Male Lovers*, recently visited St. Louis and addressed a typically small audience. He discussed the psycho-social dynamics of the macho cult and Castro Street, Herbie's, Clementine's clones among other subjects. Silverstein stated that he thought this was becoming a dangerous phenomena in the Gay community. Briefly his reasons were that the macho BTF is one of domination, alienation, numbers, quantity, tough-guy-rough-guy. Oppression and violence of any type

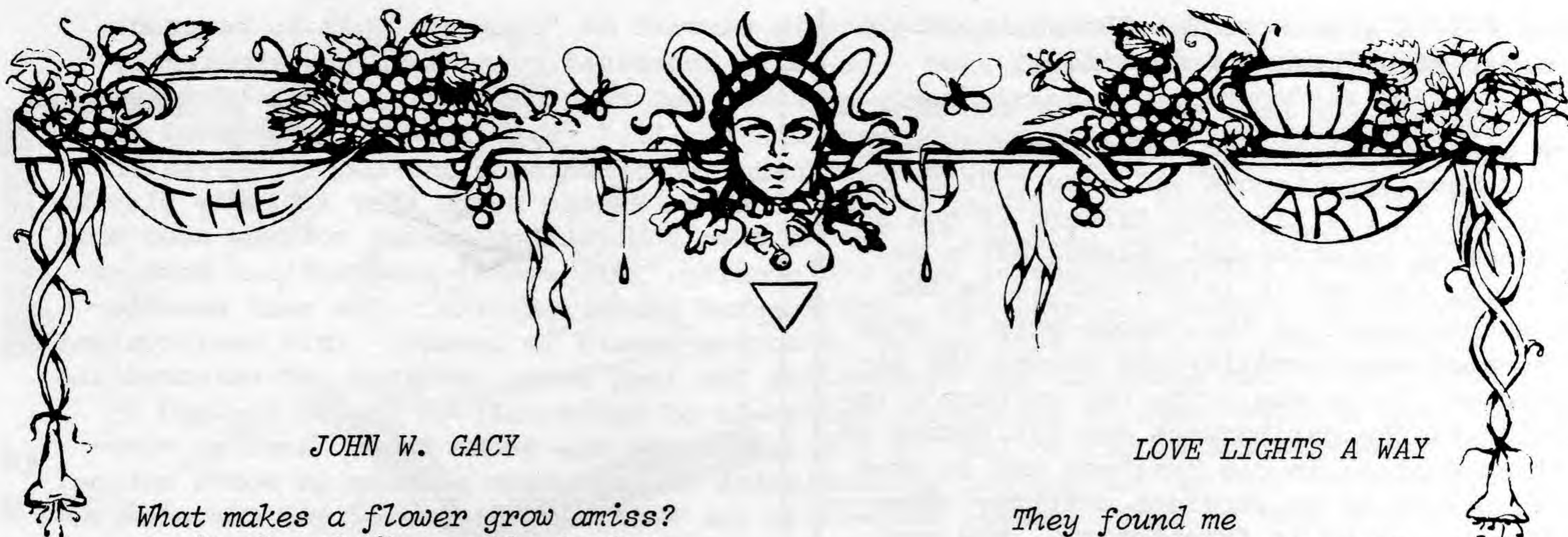
in pursuit of "pleasure" has to be gradually increased to achieve the apparently same, but also decreasing level of "pleasure-thrill." This leads to the jaded exhaustion of boredom and excess. Even if those so acting state they are only playing a game their subconscious motives need more probing. All social interactions have accepted public payoffs. The real message-motive-reward is covert. This real content of the long range unstated and unrecognized goals of macho-cult is nicely exposed in *Sports and the Macho Male*. Another viewpoint on this same problem is worth noting. In the Fall, 1977 issue of *The Coevolution Quarterly* appears an article by John De Graaf, "The Wandervogel" analyzing the youth-macho-return to nature-occult-Eastern-religious and political fundamentalism cults. If all of this is more serious than you care to deal with a lighter touch is struck in the May 3, 1979 issue of *The Advocate* in an article by Alan Ebert, "Making Too, Too Mucho About Macho."

Much of what appears in *Lavender Culture* has little to do with high culture. Most of the material is of a political and consciousness liberation nature. True, some people are tired of "Say it loud: Gay and proud!" That's ok, but it is worth considering that the "off the streets and into the closets!" attitude is like Mabel Morgan's philosophy of *Fascinating Women*, the "Hi! I'm your Barbie-Ken Doll, I'm safe! Like me!" As long as Barbie-Ken are sexless, we're acceptable.

Another book I ran into recently is wonderful, Leo Buscaglia's *Love*. This brief, entertaining and insightful book on the art, skill, style, how-to, what it means and get-at-it about being a Human Be-ing that is living and loving is a gem. Everybody needs support, acceptance, warmth and creative freedom -- these are some of the things Buscaglia is about. While reading this book you discover a warm glow inside, a smile on your frozen face and a need to go hug a friend and buy an ice cream cone.

Love is brief, simple, plain talk, no heavy philosophy, psychology or religion talk. Love is about many things -- our fear, our isolation, our alienation. The book romps joyously, with care and ways of developing a good life and love. The book is like love in that it is impossible to really describe. You can only share it. Get it, read it and share it.





JOHN W. GACY

*What makes a flower grow amiss?
Is it the wind's gentle torture
For swaying to a secret song?
Is it the massive vines
That seek to obliterate the sensitive stem?
Or is it the earth's persistent choking
That robs the beauty to be?*

North Pole

(CON)FUSION?

HAROLD

*Every fiber of my being
aches with longing
for the electric thrill
of your touch.*

*My mind rehearses
the contours of your lips,
the sparkle in your eyes,
broad shoulders,
glowing torso,
strongly sexed.*

*Modeled after a god --
and at the brink of life --
how have I deserved
the smile of Heaven
which brings
this living vision?*

*May I find the courage
and strength
to adore and serve
always....
to receive the life force
to give all
my godlike lover desires....
to share
joys of life without end.*

MM, 1977

LOVE LIGHTS A WAY

*They found me
and kissed my eyes open,
baring my soul to
their/my world.*

*Through the raw searing pains
that envelop their lives,
they shared with me truth,
beauty, and love, expecting
only me in return.*

*I take them into my arms
and fuse them into
my heart forever
as spiritual lovers.*

*And together our blood
and tears stain the hands
of humankind.*

C.L. Rivers

*man/woman
day/night
right/left
white/black
rich/poor
straight/gay*

C.L. Rivers

I LOVE YOU

*On this day --
Mend a quarrel,
Search out a forgotten friend,
Dismiss a suspicion and replace it with trust,
Write a letter to someone who misses you,
Encourage a youth who has lost faith,
Keep a promise,
Forget an old grudge,
Examine your demands on others and vow to reduce them,
Fight for a principle,
Express your gratitude,
Overcome a fear,
Take two minutes to appreciate the beauty of nature,
Tell someone you love him.
Tell him again,
And again,
And again!*

Letters



Dear Editor:

One of the very interesting contacts we've made here in California is PAC (Professional Advisory Council) which has some two hundred members in the "greater San Bernardino-Riverside-Redlands area."

In its literature, PAC is described as "an organization of Gay business and professional people...a support group for the Gay community...as well as a referral agency for professional services of all kinds...." PAC also has an educational outreach program including a speaker's bureau and a hotline.

Anyone interested in further information should address inquiries to PROFESSIONAL ADVISORY COUNCIL, P. O. Box 6333, San Bernardino, CA 92412.

We want to note also that we continually run into people from St. Louis, or with St. Louis contacts, who are very much interested in *Gaylife Magazine*. Keep up the good work.

Sincerely,

Galen & RRobert

I've never written a letter to any publication or spoken out in any way until now. *Gaylife* and those who contribute their thoughts and experiences should know that there are indeed real people out here reading their articles -- people who are learning to allow themselves to be a part of the Gay community.

I've read (or looked at) some of the other Gay magazines, but *Gaylife* is the first one I really enjoyed reading from cover to cover. I particularly appreciated the article "You Gotta Have Friends." This is the type of article we need to see more often -- articles that are honest and sensitive enough to reveal the whole range of Gay life and to offer support while we go through the changes. Thank you for caring enough to be more than only a "picture book."

And thank you most of all for showing us the many ways we can help each other and ourselves.

I feel there are so many things I want to do -- things I need to let out. Beautiful

HOTLINE

I go to school in the county and do not know any other Gay people at all. I'm about to go crazy. I think if I don't start feeling different I will kill myself. I'm tired of pretending I'm interested in girls to fool my mom and my friends, and I'm tired of not being me. I found your magazine at the airport and it's the only Gay stuff I ever saw. Some of the articles sound like the people are ok, but all I hear at home is bad. What can I do? I'm 15 and don't have wheels.

Mike

Mike, there are some things you should do immediately. First, call the Gay Hotline and just talk with another Gay person. Their number is 367-0084, and they are open Mon. thru Fri. 6 p.m. to 9 p.m. They can really help and can also answer and talk about your more specific questions. Next, call MCC at 361-7284 and arrange an appointment with a peer counsellor. You can sit down, face to face, with another Gay person, and get some things off your chest and start planning for your future. After you've done those things, you will want to start building a circle of personal friends -- people you can call and talk to, even if it's from a phone booth, people you can hang around with, get a hamburger with, or see a movie with. No wheels -- call Bi-State and get bus information. Get down to the West End (Euclid Ave. between McPherson and Forest Park), drop in the bookstores there and buy Don Clark's *Loving Someone Gay* or other books -- talk to the clerks in the store, ask them for a good book, and don't be embarrassed -- they are there to direct you to the correct books. Nothing will happen in your life until you do something -- don't expect others to step in and do everything for you -- get out and start building your life. There are people out here who will help you. Call those numbers!

things I know are there on the edge of my consciousness. I sense their presence. I know where they hide, and sometimes I'm close enough to see the shadow they throw from beyond the door. Don't let the light that projects their silhouette grow dim. We need you.

- J. -

GAYLIFE MAGAZINE 55

NATIONAL NOTES

SAN FRANCISCO POLICE RIOT: Monday, May 21st, the night of the riot at city hall, a large number of San Francisco police conducted their own riot. Dressed in full riot armor and swinging billy-clubs they marched into The Elephant Walk, a quiet gay bar on Castro Street and put at least 12 Gay people in the hospital. One man, Donald Saglin, was seated at the front of the bar when they swarmed in. Now he is in San Francisco General Hospital with head, right ear and chin split open, 4 or 5 broken ribs and a partially collapsed lung. This story will be covered in depth in next issue.

SUICIDE WORKERS UNCONCERNED: The National Association of Suicidiology, at a meeting in May in Denver Colorado, rejected a proposal to recognize a particular Gay suicide problem. Recent research by Bell and Weingate point that while 4 out of 100 non-gay people attempt suicide, among Gay people the rate is 20 out of 100. The N.A.S. Board quibbled about the validity of the numbers rather than the human-problem and tabled the measure until research they would consider valid, confirms the problem.

CHRISTIAN VOICE: A new group planning to use radio religious broadcasting to influence Congress has opened a major lobby office in Washington D.C., calling themselves "Christian Voice". Their support comes from "fundamentalist" religious groups and their message is strictly anti-gay.

MASTERS AND JOHNSON BOOK RELEASED: "Homosexuality in Perspective" is a study of 94 men and 82 women ranging in age from 21 to 54. They were compared with 681 heterosexual volunteers. The study, while representing a very tiny sampling, made one interesting statement: Gays, particularly committed couples, have a more relaxed approach to sex, lingering longer at each stage, while their non-gay counterparts are more performance oriented and usually move into direct breast or genital stimulation within 30 seconds of the start of activity.

CONNECTICUT RIGHTS BILL FAILS: The House of Representatives has defeated a bill that would have added "sexual status" to the list of prohibited discrimination items in the state. The Senate had narrowly passed the bill earlier. The bill may not be re-entered for consideration until two years hence.

NATIONAL PARK RANGERS: say they will be keeping a keen eye out for nude sunbathers in National Parks this year, although, they will generally not do anything about it unless there are complaints from the public, or, those involved are performing "lewd" acts. The exception will be Riis Beach at Brooklin N.Y., where anti-nudity, laws will be strictly enforced. The Park Service made special note that participants in "lewd" acts were largely homosexual.

by DAN SHAPIRO

READER SURVEY



Because this issue is reaching many more people than normal, rather than Dan's usual column we decided to take this opportunity to survey how our readers feel about the role of politics in our lives. We've also thrown in a few other questions to help us classify the information and from whom it came.

The results of this survey will be compiled and reported to you in a future issue. How fast you respond will determine how fast you receive the results. It should be noted, however, that since this issue will remain on sale for one full year, many of you may be reading this long after our results are compiled. Please respond anyway. Our compilation will be updated as new questionnaires arrive, and the results from everyone will be a part of next years guide.

1. In which state do you reside? _____
2. Do you live in
____ A large city (over (250,000)
____ A suburb of a large city
____ A medium sized city (100,000 to 250,000)
____ A town or small city
____ A rural area
3. Is your income
____ \$10,000 or less per year
____ \$10,000 to \$25,000
____ Over \$25,000 per year
4. What is your age? _____
5. Are you
____ Male
____ Female
6. Are you
____ homosexual
____ bi-sexual
____ heterosexual
____ not sure
7. How long have you thought of yourself as the above? _____
8. Do you live in
____ a house you own
____ a house you rent or lease
____ a condominium
____ an apartment
____ other
9. Do you live alone _____ or with
____ heterosexual spouse
____ homosexual spouse
____ Family
____ roommates
____ other
10. How long have you lived there? _____
11. How often have you moved in the last 5 years? _____
12. Are you registered to vote? _____
13. Did you vote in the last election that you could? _____
14. How many times have you voted in the last 5 years? _____
15. Have you ever contributed to a political party?
____ Democrat
____ Independent
____ Republican
____ other
16. Do you contribute to a political party regularly? _____
17. Are you
____ Democrat
____ Independent
____ Republican
____ other

18. Have you contributed to any "causes" in the last two years? _____

19. Please list those "causes".

20. Do you read Gaylife regularly? _____

21. Where did you get this issue?

- ____ by subscription
____ by mail order
____ at a newsstand or bookstore
____ at a bar or other Gay facility
____ from a friend
____ other _____

22. Do you vote in all elections _____ Or just _____

For the following questions please place one of the following codes in the slot provided: A = strongly agree; B = somewhat agree; C = neutral or "I don't know"; D = somewhat disagree; and E = strongly disagree.

23. ____ I feel good about myself as a Gay person.
24. ____ I (you, the reader) am well informed on current events, news and issues in general.
25. ____ I am well informed on current Gay events, news, and issues.
26. ____ I am well informed on politicians that either help or hurt Gay people or Gay causes.
27. ____ I want more information about Gay events, news, issues and politicians, but have difficulty finding it.
28. ____ Gay people should band together to accomplish political goals and achieve full human rights.
29. ____ Gay people should form coalitions with other minority groups rather than trying to work alone.
30. ____ Gay issues and Feminist issues are closely related.
31. ____ Gay people should be much more militant.
32. ____ Gay Rights can best be achieved by low-key quiet achievements.
33. ____ Education will be a major factor in achieving Gay rights.
34. ____ Legislation is needed to end oppression of Gay people.
35. ____ Most types of oppression can be ended more easily by executive order and in the courts rather than by legislation.
36. ____ I would support an openly Gay political candidate for office.
37. ____ Our political system works.
38. ____ I know what my rights are and how to report infringements on them.
39. ____ I have been discriminated against in housing or employment or other areas because I am Gay.
40. ____ How do you feel Gaylife Magazine can help achieve our goals and what goals should we address ourselves to? (use extra paper if necessary.)

PLEASE USE EXTRA PAPER TO TELL US ANYTHING ADDITIONAL YOU FEEL IS IMPORTANT.

CLASSIFIED

PERSONAL

SLENDER, good-looking, W/M, 25, intelligent, sensitive, fun-loving would like to meet others over 18 for good times, companionship, and intimate encounters. Box 13038, St. Louis, 63119.

LOVERS 25 and 30 would like to meet a buddy our age or younger (over 18) for friendship, good social times, travel and 3-ways. Must enjoy GRK passive. Beginners and other couples OK too. Write with photo if possible to: BRAD, Box 12811 St. Louis, Mo., 63141. Hurry!

DOMINANT MALE TV., Single Homeowner. White, 38, 5'7". Seeks submissive TV's, Gay's for disciplinary training. To pamper and serve me. Write with photo, phone. P.O. Box 232, Belleville Illinois, 62222.

WANTED, young man for movie dates, dinner dates, etc. No heavy relationship. Gay-life Box C.

WOMAN, INTERESTED in meeting woman, for companionship, affection, relationship. My interests include swimming, travel, dancing, eating out, etc. Carol, after 5:30P.M. 843-6651.

W/M, 29, 5'6", caring person, good body and mind, seeks quiet, honest, masculine, handsome professional or other purposeful person. Discretion assured. Photo requested (returned). Write Gaylife, Box Q.

To place a classified advertisement send desired copy and full payment to GAYLIFE MAGAZINE, Box 493, St. Louis, Mo., 63166. Count each word, abbreviation or group of numbers as one word.

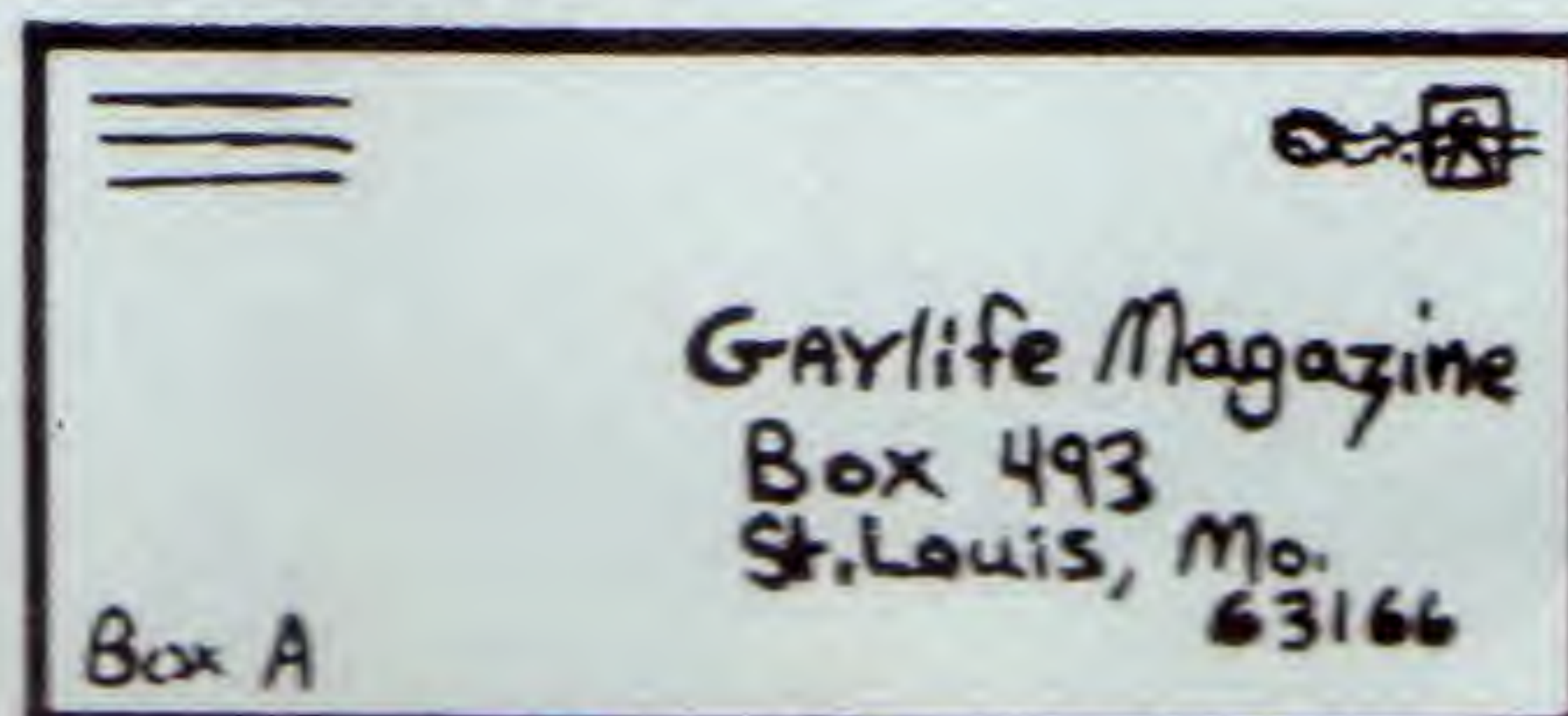
Use our COMMERCIAL rate when advertising any commercial business, service or product. Minimum \$3.00 for up to 20 words, thereafter 15¢ per word.

Use our REGULAR rate when advertising for personal reasons or offering one-of-a-kind items for sale. Minimum \$2.00 for up to 20 words, thereafter 10¢ per word.

Those with current subscriptions or non-profit organizations, use our SUBSCRIBER rate instead of the Regular rate. Minimum \$1.60 for up to 20 words, thereafter 8¢ per word.

See also CALENDAR or DIRECTORY for additional Classified Advertising information.

Box Numbers are available upon request. Rental is \$2.50 for one year. Mail forwarding is \$1.00 per month or you may make other arrangements to pick-up your mail. When answering a Box Number Ad, place the box number in the lower left corner as illustrated below.



PERSONAL

W/M, 28, 6'1", Brown hair, blue eyes. Would like to meet others for friendship, quiet talks, movies, fishing, and possible relationship. I'm completely new to Gay life. Please write and tell me about yourself, photo would be nice but not necessary. Write Gaylife, Box P.

W/M 37, UNDERSEXED BUT sincere and Honest would like to meet young men under 30. Sex Quite Secondary to same Sincerity and Honesty. There's got to be more to being Gay than just going to Bed. Write Gaylife, Box R.

WANTED: Young guy to share weight lifting experience. Write Gaylife Box M.

PERSONAL

W/M 25, BRN, BLU, 6', Masc. appearance, wants to meet slender guys with smooth bodies to age 30 for friendships, dates, or possible relationship. No race hang-ups, I am really burned out on the bar scene and think there must be better ways to meet people. All sincere letters answered. Discretion assured. Write Gaylife, Box N.

17 YEAR OLD male residing in West County Area seeking friends for companionship. Gaylife Box F.

ROOM MATES WANTED

YOUNG MALE to share two bedroom home with same in south county area. Rent negotiable. Gaylife Box J.

WANTED

SELL SUBSCRIPTIONS to this magazine. Commission plus \$500.00 prize if sales team meets quota.

PROFESSIONAL SERVICES

THE MIDWESTERN CENTER FOR HUMAN IDENTITY is offering individual and group therapy for Gay people and those exploring their sexual identity. For information. call Joe Carroll, MSW, or Bruce Janis at 726-5588.

WAN-A-MAN NEEDS male models/escorts. Reliable, well endowed, good body. 428-0617 noon to midnight.

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